PB 16-92-2

# Military Chaplains' Review

## Spring 1992
## Preaching and Worship

*Introduction to the Spring issue*

**Preaching**

*Say it So They Can See It* — *Bryant M. Kirkland*

*The Challenge of Mentoring* — *Joseph S. Batluck, Sr.*

*Wrestling with the Lectionary* — *James P. Crews*

*The Army Training Strategy in Homiletics*

**Worship**

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*I Tell You A Mystery* — *James Ben McCoy*

**Book Reviews**

**MILITARY CHAPLAINS' REVIEW RECEIVES AWARD OF MERIT. P. 2**

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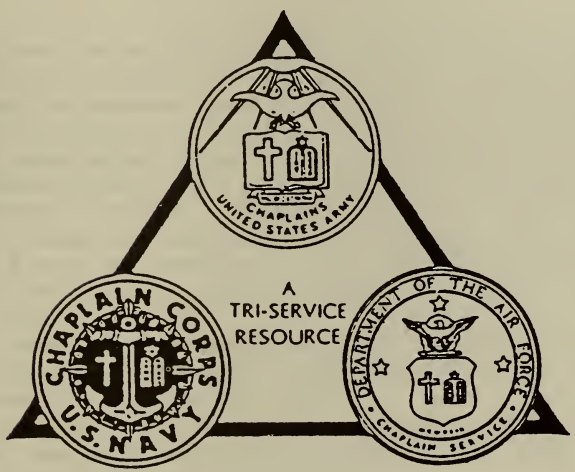
# Military Chaplains' Review

**Spring 1992**




Professional Bulletin of the U.S. Army Chaplain Corps
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# Military Chaplains' Review

Professional Bulletin of the US Army Chaplain Corps

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## Introduction to the Spring Issue

Preaching is not, as some would have us believe, an irrelevant exercise. Surveys of congregations consistently reveal preaching as one of the top three most important events of their worship and spiritual life. This is true of both military and civilian religious communities. Any preacher who can bring the word of God to bear on our confused and convoluted lives, and the world we live in, and by that word lead us to clarity and a better quality of life, deserves to be heard. This takes hard work in the study and a keen, inquisitive mind that senses the locus and focus of our peoples' lives; but the effort we put into preparation of our sermons and worship services will be rewarded with growth in the congregations' spiritual lives and frequently in numbers.

We offer this issue on preaching and worship to aid you in preparing relevant sermons and creating meaningful worship services. In it are articles from two very good friends of the chaplaincy, **Dr. Bryant Kirkland,** former pastor of Fifth Ave. Presbyterian Church, New York, and **Dr. William D. Thompson,** professor of preaching and a preaching workshop leader.

The issue breaks new ground in terms of our training emphasis: supervisory chaplains are key people in the training of chaplains in preaching and worship. **The Army Training Strategy in Homiletics** spells out the principles undergirding this new emphasis, and **Chaplain Joe Batluck** suggests an approach to mentoring.

**Sermons from the Gulf War** are featured in this issue. We wanted to give some flavor of the kinds of things being preached in a wartime setting, both in CONUS and in the theater itself. Thanks to those who responded to the call to send sermons.

Kudos and accolades to **Chaplain Bob Leroe,** a frequent contributor to the *Military Chaplains' Review,*, who served as co-editor of this issue. He had a significant role in selecting and editing of the articles herein.

Please send all future correspondence (manuscripts, changes of address, etc) after the Summer, 1992, issue to: COMMANDANT, USACHCS, ATTN: Military Chaplains' Review, Fort Monmouth, NJ 07703.

**Just in! We received an award! See next page!**

*—Editor*

## *Military Chaplains' Review* Receives Award of Merit

The *Military Chaplains' Review* received an Award of Merit for its in-depth coverage of Operation Desert Storm, at the recent annual convention of the Associated Church Press in Alexandria, Virginia, May 3-6. The committee of six judges from The American University School of Communication, Washington, D.C., and Virginia Theological Seminary, Alexandria, selected the Summer, 1991, issue, "The Gulf War," for the award. The judges' statement said, "[the magazine] presents a comprehensive picture of the diverse roles and experiences of military chaplains during the war. Extremely well organized and edited, with a wide variety of separate topics, ranging from 'Lessons from the Desert' to 'Thoughts of a Battlegroup Chaplain.' The opening 'Psalm in Time of War,' by M.C. Campbell, offers an inspirational moral tone for the following series of articles."

The Associated Church Press numbers 190 member publications in the United States and Canada with a combined circulation of 10.6 million. The judges examined over 800 entries in 43 different categories and made 53 selections for the Award of Merit.

The three day convention also featured workshops and professional development opportunities for the editorial staffs of ACP member publications which included magazines such as *The Christian Century, Christianity and Crisis, The Circuit Rider, Sojourners, U.S. Catholic, Interpreter, and the Journal of Pastoral Care.*

This award is an impressive honor for the *Military Chaplains' Review,* and is shared by the authors who contributed articles to the Gulf War issue.

# Say it So They Can See It!

**Bryant M. Kirkland**

Preaching and teaching are more than saying it "like it is." It is the speaker seeing gospel truth and life so perceptively that they can be portrayed vividly and with enough energy of feeling to move other people to find new life in Christ.

A ten second film clip of roiling, brown flood waters rolling an overturned auto down a gully says more than one hundred words. Besides, it stirs feeling responses: it generates a desire for action. Energized pictures have to lie behind the words spoken in sermons.

Jesus talked that way in the drama of all his parables. Every one of us can still see the prodigal son walking back fearfully, while the father ran eagerly toward him, and the elder brother stood glowering and refusing to go in to the party.

Our troops and commanding officers have been conditioned to think in pictures by both television and films. Our challenge is both to find a steady supply of graphic materials to exemplify the gospel and to develop the homiletical skill of selecting, editing and collating those pictures into memorable spoken sermons. The day of such gripping messages is not over: it has just begun. A new era of revived preaching is possible in the immediate future by the use of more graphically descriptive materials, which the audience can see and feel.

## Good Sermon Material Is Real

Here are some of the standards of selectivity. It needs to be **real.** All of Jesus' references came out of street life familiar to his people and authentic

---

Dr. Bryant L. Kirkland is currently interium pastor for preaching at the National Presbyterian Church, Washington, D.C. He is a past President of the American Bible Society and for 25 years was pastor of the Fifth Avenue Presbyterian Church of New York City. He holds degrees from Wheaton College, Princeton Theological Seminary, and Eastern Baptist Theological Seminary. He is a frequent speaker at workshops for chaplains.

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enough to last until our times, for the most part. If a reference or picture is not intensely real to you, it certainly will not be so to your chapel audience. And even then, some of the material that appeals to ministers does not ring true to some of the troops or their families. Our imaginations can get too flamboyant or fanciful, whereas the congregation's view is often skeptical or distrustful.

So what do you do? You store up in your mind all the strong pictures and images you can find in reading superior magazines, as well as observing and reflecting on actual life. You erase old and inferior images in your memory bank to keep refining the pictures in your heart to show men, women, children in all sorts of human situations of joy or pain.

I shall never forget the sight of a Swedish fighter plane coming in for a beautiful fast landing, until it suddenly flipped on its side and rolled wing over wing in a ball of fire. Even if you never mention the tragedy, it works in your own soul to create anguish and tenderness for those in your pastoral care. Imagery has an emotional carryover even if it does not serve immediately as an illustration. It builds your inner preaching power. Not all such graphic experiences are sermon materials. They are also reality elements which deepen the spiritual sensitivity of the preacher, who has to speak out of a full and overflowing heart. All of our material should be real to us and real to those whom we address. If an item does not pass this test, it should be discarded in the courage of that high standard which believes newer pictorial events and examples will come to fill the need.

## Good Sermon Material is Reliable

A second standard for sermon material is that it should be **reliable.** Your parishioners will soon detect how dependable you are in selecting materials; whether you check all your references for accuracy, or whether you exaggerate and wing it with poetic license. Those who are used to filing precise flight plans expect the same accuracy from their chaplains. The more reliable you are in citing your secondary references and graphic examples, the more willing they will be to hear your reasons and the passion of your heart for them to follow Jesus Christ. In other words, the Master will be about as real and reliable to them as your material is reliable in their young critical minds, as they use and maintain the high tech devices and equipment for which they are responsible every day.

One simple way to keep material **reliable** is to use a handy paperback encyclopedia and make a habit of looking up every name, place and reference you make. It sounds tedious but the practice weaves a cargo net in your mind full of data and details that hold together other allusions which come to you, even while you may be reading in the barber shop.

Carry one of these handy paperbacks with you in the car or wherever you are assigned.

*The New American Desk Encyclopedia. A Signet Book.*
New York: NAL Penguin Inc., 1989 $6.95
*The Concise Columbia Encyclopedia. Avon Books.*
New York: Hearst Corp. 1983 $14.95

Such a discipline will add strength and verisimilitude to your inner life as well as excitement and materials to your preaching.

It also helps to look up in those volumes the short biography of every person you mention. You will not only enlarge the range of your knowledge and conversation, but you will uncover many gems by stumbling upon them through indirect research.

Even chapel hymn singing becomes more **reliable** when you look up the biography of every writer and composer of the hymns intended for the service. They will become more real to you and often you will discover a cross reference to your sermon. You will find the case histories of persons who found the redeeming power of Christ in prisons, jungles, failed situations of career and homelife, as well as hospitals. The payoff for this practice will not become apparent immediately, but people will notice a new hidden power and joy in your life behind your preaching. You will be preaching from the extravagant overflow of richness of real and reliable materials, rather than pulling up sand from the bottom of a dry well.

One valuable resource on stories behind hymns and their writers is William Chalmers Covert, *Handbook to The Hymnal*. Philadelphia: Presbyterian Board of Education, 1946 (Unfortunately out of print, but available second hand.) There are many other such volumes of hymn stories available for those who search for them.

The secret in using these handbooks is to make them **exciting research** rather than drudgery. Searching the scriptures and checking in encyclopedias brings forth new and remarkable insights and discoveries. The overtones of this process provide the inner excitement in the preacher and in the sermon, in place of the usual routine approach of "here we go again."

The more one looks up material the more one finds the hidden clues and gems which lead to fresh materials, not found in the usual resources available to all preachers. When you have dug your own resources you know they are good, and the audience can detect the sparkle in your eyes and voice, because inwardly you know that you have **something real and reliable.** Your own enthusiasm will become contagious.

Watch the eyes of high school youth in the chapel when you tell them that the bones of the "evolutionary" Neanderthal man are called that because they were found in a German cave named after a young Lutheran pastor named Joachim Neander, who hid out in exile in that cave before he died at age 30 in 1680, after writing the stirring hymn, "Praise ye the Lord, the Almighty, the King of Creation." Even the average high school instructor does not know that and will jerk to attention and deep interest when you tell what you have discovered.

On a Good Friday we sang "Go to dark Gethsemane" written by James Montgomery in 1820. So who cares? He ran away from home in his late teens and lead a tumultuous life before coming back to Christ in his forties, when he produced six lasting hymns as "Angels from the realms of glory", "Be known to us in breaking bread". The point is that his hymns are undergirded by the **reality and reliability** of an authentic experience of Christ's redeeming power, which can also reach a modern young person's restless search for a new life after some bad experiences.

## Good Sermon Material is Redemptive.

That conversion experience of James Montgomery (1771-1854) leads to the third standard of good sermon materials. They need to be **redemptive.** It takes more than just the principle of the new birth to turn around a life. It requires also an actual case history with which a person can identify his or her own problems, and the answer to be found in Christ. The glaring tabloids at the checkout counter in the supermarket scream out the news of popular personalities who have ruined their own lives and others. Because of that, as well as the secret yearnings of the human heart, there is a deep need for telling the exciting stories of well known people who have found new life in the Savior, and have made a comeback from their personal defeat into spiritual wholeness and joy. Finding such fresh vital material is difficult.

One source among others is: *Guideposts*, (Carmel, N.Y. 10512 $9.97 per year.) The November 1991 issue has an effective account of the spiritual heritage and upbringing of General Colin L. Powell, the Chairman of the Joint Chiefs of Staff, who is known to troops worldwide.

## Good Materials are Retrievable.

Another quality of visual sermon materials is that they need to be **retrievable.** There are many good filing systems to help retrieve priceless materials, but they take more time and equipment than a mobile chaplain feel she or she can give to them. So what do you do? You make your own system and keep refining it. One way is to clip and save items to file in one of those accordion folders with tabs running from A to Z. If you fill more than one per year, you stack them up, and periodically leaf through one and discard any items that are no longer reliable or real to you. Ultimately you will outgrow one whole file folder by having gathered incoming new materials. The process of leafing through the assortment weekly is good practice even when you are desperately trying to garner material for a particular message. Each item of reference stimulates something in your mind which in turn can ignite a new thought or an associated idea for further reference, checking and reflection. Scanning stored material is like searching a radar screen with a twenty mile radius as you pick up blips to be checked out. Not all blips are good targets, nor are all ideas rewarding sermon items.

A further assistance to **retrieving** good material is to select only those that make the most impact on your own heart and mind, and seem the most real to you as a spiritual seeker yourself. In other words rely on quality and impact to recall materials and ideas to your remembrance. We remember items with vital emotional strength just as our congregations remember with that same emotional power the items we tell them.

Another way to use, store and **retrieve material** is to select a few choice periodicals for a year and get to know them thoroughly and then switch to some other journal. That gives you an intensive use of limited resources and keeps you moving broadly through the field over the years. For example, read the *Christian Science Monitor* thoroughly for six months. Get to know its outline and framework so you can readily find material

about books, science, nature, and biography to illustrate your own biblical messages. Then go on and try the *Wall Street Journal* for six months; then *The New York Times*. Or limit yourself to the Sunday Book section of *The Times* obtainable by subscription through the mail. If you cannot read all the timely books you can read the creative critiques of a few by some competent reviewers.

As in prospecting for gold or uranium you will not find rewards in every try, but the average search pays off. In a sense a book at today's prices is worth it, if you get three or more ideas out of it. That means you are thinking in terms of an idea being worth about ten dollars. Even that is cheap for a creative fresh idea for a sermon. (We remind ourselves here that all these materials are only supplemental and illustrative of sound and basic Bible study and exposition.)

Still another way to **retrieve** material is to subscribe to some concentrated digests that come once a month and suggest other paths for your own study and investigation. One of the best of these resources is: *Value and Visions*, (Cultural Information Service 15 W. 24th Street, 10th Floor, New York City 10010. Six-month trial $19.95. One year membership is $37.00). It is a superb compendium and analysis of modern literature, cinema, and television written from a spiritual standpoint. It will enlarge your range of reading and vision and keep you current with your people's reading, viewing, singing. Receiving it is like having its editors, Frederick and Mary Ann Brussat, on your personal payroll. Their material is priceless and is organized by themes. You can carry a copy in your briefcase.

Seeking for materials is not always done for a particular message. One prospects for truth and insights to remember and feel in a general preparation for later sermons. As you search for certain materials you find surprising items for future sermons and not the one you are working on. The materials you need for this week's message were best found accidently while you studied earlier on another sermon. That is why ideas have to be **retrievable** in your memory or some simple device. Otherwise the preacher desperately seeking materials is like the person in New York City who gets his random daily newspaper from the corner trash bin.

## Good Materials are Replicated Emotionally.

Another standard for selecting sermon materials is they must be able to be **replicated** emotionally in the preacher's own inner life. If the incident or example speaks to the soul of the preacher it will be more powerful in its delivery than if it were merely a fine intellectual or objective piece of reference. This principle recognizes that all chaplain/preachers are different at various times in their own lives and that their individual audience members are also different, (and more so) at different times in their lives. When you have a sick child at home 6,000 miles away, your sensitivity level is different. That speaker is powerful who uses only materials that really speak to his or her own heart. Even if they do not speak with the same force to each one in the congregation, the audience will recognize instantly and appreciate the reality of any impact on the preacher's inner soul. Such a

connection carries its own power, as opposed to one who is just saying things culled out of a book. In other words, how you feel about material yourself is just as important as the example itself. If it **replicates or resonates in your own soul,** you will remember it more easily and deliver it more forcibly to the benefit of your hearers.

A systematic and life-long disciplined search for such vital spiritual materials and examples will heighten and sustain the adventure of preaching the Gospel and add to its redemptive effectiveness. You can say it with power when you can see it within because it is real, reliable, redemptive, retrievable and replicated in the inner life of the preacher.

# The Challenge of Mentoring

**Joseph S. Batluck, Sr.**

It's probably easy for most of us to remember yesterday. I don't mean "yesterday" as in the day before this day. But yesterday when we were "young" chaplains . . . new to active duty . . . chaplains in need of being guided, mentored or coached.

Yesterday . . . when our supervising chaplains disappeared for a week or two to attend mysterious workshops in far-off places . . . Workshops which they hoped, as we did, would teach them something that would help *them* help *us*.

Yesterday . . . when we felt insecure about who we were, what we were, and what our futures held.

Yesterday . . . when we had so many questions and doubts that we wondered if we'd survive, much less amount to anything or help someone.

Yesterday . . . when being young and energetic sounded more like an indictment than a blessing!

Now, we occupy positions of *authority, privilege,* and *responsibility* by the grace of God. Now, there are chaplains desperately needing and desiring mentors, guides and coaches. Where is this mentor, guide and coach? Who will fill this large order? You . . . and you . . . and you . . .

- To be a mentor is to be a trusted advisor.
- To be a mentor is to be a true guide.
- To be a mentor is to be a coach. But . . .
- To be a mentor is not to be a brooding parent, micro-manager or Dr. Frankenstein!

Why do we mentor? We mentor in response to God's call to be faithful stewards of the many gifts which we have been entrusted and blessed.

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Chaplain (LTC) Joseph S. Batluck, Sr., is the Homiletics Officer for the US Army Chaplain Center and School. He is a graduate of Central Bible College, and the Assembly of God Theological Seminary in Springfield, Missouri, and received a Th.M. in preaching and worship from Princeton Theological Seminary.

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Mentoring is an avenue to share with others the wisdom gleaned from our journey.

## Mentoring as an Example of Christ

Mentoring carries with it the idea of being a trusted advisor, guide and coach.

How do we mentor? We mentor in response to Christ's example. As Christian clergy . . . we mentor as we emulate Jesus! How did Jesus mentor . . . advise . . . guide?

Walk with me down the road to Emmaus. This story, as recorded by Saint Luke in chapter 24:13-33, clearly and concisely highlights multiple facets of the ministry of mentoring. Jesus mentored within the context of *routine daily life.*

> *And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. And they were conversing with each other about all these things which had taken place. (vv 13-14)*

Jesus engaged these two as yet unnamed disciples as they were about their routines for that day. He didn't coordinate a retreat. He didn't schedule them for a counseling appointment. He didn't give advance notice that He'd like to get together. The Lord engaged those whom He chose to lead within the context of regular schedules and activities. It wasn't something that was scheduled "down the road" or "when we could fit it in." Rather, it was "that very day," at one of the first imminent opportunities against the backdrop of activities labeled "normal." The Lord willingly chose to walk the dirty, dusty, and out of the way paths, in order to touch and guide those special people whom the Father had entrusted to His care. So must we walk in His steps.

## Our Mentor personally gave of Himself.

> *And it came about that while they were conversing and discussing, Jesus Himself approached, and began traveling with them. (v 15)*

Jesus *Himself* engaged these two perplexed and wondering travelers. He didn't send someone in His place. He didn't excuse Himself because of the exhaustion and demand of His schedule over the previous days. It wasn't a task beneath His dignity or one that didn't quite make it to the "top of today's list." Jesus didn't "let them chew on it for a while." Rather, he showed us how to love and care for our sheep in the context of daily life.

It is such an overwhelming temptation to delegate many of those demands which would crowd our schedules. "Of course, I'm only doing it because I'm being a good steward of Uncle Sam's money. Why should a Colonel, Lieutenant Colonel, or Major spend his or her costly hours and minutes doing something that someone more junior (less valuable and less expensive) could just as easily do?" Jesus set the standard by personally approaching those in need of His touch.

One would think, "Well, if I'm going to do this, I sure hope that they see and appreciate my investment and effort!"

*But their eyes were prevented from recognizing Him. (v 16)*

Jesus mentored as he lived, in anonymity... for the good of another. What a devastating blow to the human ego. It was no threat to Jesus' self-concept not to be recognized or praised for who He was and what He was doing. Jesus lived His life to bring glory and honor to God. Every action pointed His followers to the Creator. Time and again, He verbalized His purpose in being among us. Accomplishing the Father's will quite often took the form of not being recognized . . . or thanked . . . or even noted in the least of ways. There are a lot of things that we teach ourselves to handle within the context of human and professional relationships. Living *anonymously* or *without credit* is definitely NOT one of them. Our world teaches us to believe, that "you've got to take what is your due." "If you've earned it . . . claim it!" As the commercial says, "Loreal, because you're worth it!" Yet, nowhere did our Lord teach that. Our leadership must be a behind-the-scenes facilitation process with the growth and development of the protegé as primary focus.

When is the last time you watched an athletic event and, after the player or team wins the competition, have seen the coach race for the center of the court or field or jump in front of the camera claiming the credit? Absurd, isn't it? Coaches are well known for giving the athlete the credit that she or he is due . . . because the athlete is the one entitled to it.

## Mentoring Always Involves Listening

*And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. (v 17)*

Can we emulate our Lord who mentored while refusing to short-circuit the struggles of those who turned to Him? He chose to nurture others *through* their struggles. It is so difficult to sidestep the Hero Complex . . . the sometimes overwhelming tendency to rescue others from the many difficulties of life. At the time, we are firmly convinced that what we are doing is correct and that "someday, they'll thank me for this." But afterwards we are reminded of the value of working and growing through struggles and challenges. We readily discount the old adage concerning lending a helping hand to the chick trying to peck its way out of the shell, but that nugget of truth reverberates through many levels of life.

Jesus gave these two travelers "permission" to stand still and look sad. He made a deliberate choice NOT to rush in and fix things. Any action at this time could have been an overreaction to His own personal need to "fix things" long before they were ready for a remedy. Our Lord mentored through giving others freedom to struggle.

There is no doubt that Jesus' lack of action caused others to question His leadership. Being misunderstood is one of the risks of mentoring or coaching. At times, our role is misunderstood. In other settings, our attitudes are questioned.

*And one of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" And He said to them, "What things?" (vv 18, 19a).*

Jesus not only knew everything . . . but He had experienced it *all*! There was nothing that they were talking about that was not in some manner deeply impressed either in His body or His memory. If anyone had a right to jump to His own defense, it was Jesus at this specific time! "What do you mean 'are you the only one . . . unaware . . . ?' " He could have easily said, "Not only as I *not* the only one, but I'm the very One that you are talking about! It was MY paituation unavoidably, then duty demands a follow-through of actions. Voluntarily separating from each other to help clear bunkersbout being misinformed! If anybody around here has only a morsel of information, it's YOU!"

Our Lord could have said all those things, and so much more. But as a leader, mentor, trusted advisor, and guide, He made a *deliberate decision* NOT to say ANY of it. He even chose not to imply or hint around it. What a model. He risked being misunderstood, and not having all the answers when those answers came at a great personal price!

It is only as we are willing to be less than the all-seeing, all-knowing, all-experiencing mentor that we will be privileged to share what we see . . . what we know and what we have experienced with those whom we lead.

*And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him up to the sentence of death and crucified Him. (vv 19-20)*

Jesus allowed His followers to tell *their* story. He realized the critical importance of tuning in to someone's agenda and allowing that individual to share out of their heart. This isn't always easy to do without interruption or commentary. Many of us are well trained to identify a problem/issue and then seek to resolve that dilemma, in hopes that our solution will make things better. But Jesus, our Divine Mentor, knew that the best place to start is right where the sheep were.

Senior pastor, supervising chaplain, coach, mentor . . . that fits what we are called to model, too. It may not be the first time that you've heard that story. You may find yourself being tempted to daydream or rush through the chatter to the solution. But part of the process of mentoring is to let the protegeé tell her story. Walk their journey *with* them, and count yourself privileged for having been invited to such an occasion.

In the process of listening to our colleagues' stories, we will get in touch with their visions, hopes and dreams. These dreams will reflect insights into their goals and aspirations, fears and misgivings.

*"But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened." (v 21)*

There is mystical power in hopes and dreams . . . but even more in shared hopes and dreams. In the process of "sharing" hopes and dreams begin to take on shape and form. Often, in the midst of this process we find the foundations of dreams being fleshed out for the fist time.

Hopes and dreams are powerful in and of themselves. But that potential is multiplied when such dreams become beacons to guide the soul during the tough times of life. How many of our junior colleagues are not in ministry today because they never survived the dark night of the soul! Survival during such times is greatly facilitated when people are encouraged to remember their hopes and dreams. It is in the process of this journey called "remembering" that we discover the One who had come to redeem us, who brought us through it all . . . the very One upon Whom we had set our hopes!

> *But, also, some women among us amazed us. When they were at the tomb early in the morning and did not find His body, they came, saying that they had also seen a vision of angels, who said that He was alive. And some of those who were with us went to the tomb and found it just exactly as the woman also had said; but Him they did not see. (vv 22-24)*

Mentoring takes on a new dimension against the backdrop of doubt, disappointment and skepticism. Can you imagine any greater reason to be skeptical? Their Lord . . . the One they were hoping would be King . . . had not only been killed, but His body was now missing!

What a privilege to guide those who are sinking in doubt, disappointment and skepticism, to look and see with their own eyes of faith. We can never *give* them faith, but (with God's help and as we draw upon our resources of experience) we can encourage them to move beyond the events of the moment and see the One who is still our Sovereign Lord and Resurrected Savior.

## Mentoring Sometimes Requires Confrontation

> *"And He said to them, 'O foolish men and slow of heart to believe in all that the prophets have spoken!' " (v 25)*

Jesus lovingly confronted those entrusted to His care. There is power and value in allowing individuals to share their stories and to reflect upon times past. It is important to permit them to journey through doubt and disappointments. But nothing can substitute for loving confrontation. Leaders, mentors, and trusted guides *do* confront . . . because it is expected of them, not because it is enjoyable to do!

We confront because it is often the most effective way to address an issue and "nudge" hearers to ponder their thoughts, attitudes and actions. Honesty is a crucial ingredient of confrontation. But honesty *must* be tempered with genuine care for the welfare of the individual.

Loving confrontation must have two parts: "bad news" and "good news."

*"Was it not necessary for the Christ to suffer these things and to enter into His glory?" (v 26)*

Confrontation that is all "bad news" devastates. Confrontation that is all "good news" sugar-coats a potentially harmful situation. There must be a balance of how we accomplish the ministry of loving confrontation.

The words and thoughts of confrontation must be more than just our words and thoughts. We mentor in the Spirit of our Lord when we "speak a word from God" that is fresh and real to *us*.

*"And, beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures." (v 27)*

Jesus, the Master Teacher, the very One who had been instructing them concerning the truth of the Scriptures, once again breaks the bread of life to His wondering and needy disciples. It never was too much to expect of Him. Neither was it something that had to happen at "just the right time." The Master was always ready to share the Word of God with those in need. This was possible only as He took time to keep the Truth alive and fresh in His own walk with His heavenly Father. It was in the breaking of this Bread, the sacrament of the Word, that these followers had the needs of their eternal souls met.

There is a lot that we, as mentors and guides, can do for those entrusted to our care. But, if we truly care about these chaplains and their spiritual, professional and personal lives, it is critical that we keep our hearts in tune with Jesus and the Scriptures.

## Mentoring Respects Persons and Time

*And they approached the village where they were going, and He acted as though He would go farther. (v 28)*

Jesus mentored through being supportive and available but not overly anxious. Just think how easy it would have been for Jesus to invite Himself in for the evening. He could have well utilized that time, teaching them and helping them work through the difficulties of recent days past. There are times when coaches do so to meet needs . . . but whose needs are being met? Mentoring is providing support and availability while not requiring the protegeé to buy all that we are modeling or suggesting. The individuality of the colleague should always be respected.

*"And they urged Him saying, 'Stay with us, for it is getting toward evening, and the day is now nearly over. And He went in to stay with them."*

Mentoring requires that the pastor/mentor pause and stay with colleagues, though life, with all of its demands, would beckon him or her to move on. The rush of life is often brutal and demanding. We check our calendars and watches, in hope of finding a moment of time to relax or to think. It is this press to maximize our time that makes us rush past the very people whom God calls us to serve. At times, there is no greater call than to "stay" when life would demand that we "go!"

*"And it came about that when He had reclined at table with them, He took the bread and blessed it, and breaking it, He began giving it to them." (v 30)*

Jesus, our model in mentoring, was a priest to those He led. It wasn't something that He did only when convenient or when He had a break in His schedule. He not only shared in the sacrament of breaking of bread, but His lifestyle was a sacramental offering to God. Jesus' way of living embodied what He taught. As mentors, we too are called to be more than supervisors, or sermon evaluators. We are "called with a holy calling" to lead in word and example as we walk in the footsteps of the Lord Jesus. Ministry within the body of Christ should be at its finest as chaplain-colleagues work together in fellowship around our Lord's table.

There won't be time for turf wars, backbiting, ladder-climbing, date-of-rank worrying, concerns for "plum" assignments, or energies around who gets to sit at the head table, when we focus on being "a holy people . . . a priesthood unto God." This will truly identify us as brothers and sisters; mentors and protegeés . . . beloved of the Most High God!

*"And their eyes were opened and they recognized Him; and He vanished from their sight." (v 31)*

We mentor through willingly "decreasing" in importance, so when eyes are opened, they only see our risen Lord. This is especially tough in a world that says "You've earned the respect . . . take the credit." That philosophy permeates everything that we do, both personally and professionally. It is difficult to take this step of voluntary anonymity, but it is crucial for the growth of junior colleagues and for the sake of the Kingdom of God.

*And they said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" And they arose that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them. (vv 32-33)*

We mentor when we set our protegés free to feel God's power, hear God's message for *their* lives, and to live it out as *they* see fit! We often are tempted to mold others in our image and likeness. Coaches, guides, and mentors *set others free* to be the women and men of God that they have been called to be. It is our *Lord's* call upon their lives to walk *His* path, to live according to *His* standards, to embody the truth and power of *His* Word. Those we mentor have not been called by us, and should not be expected to become like us. They are forever the Lord's!

It is the power and holiness of God's call that enables our protegeés to stand firm in their place of service. When the good ideas and nice feelings fade, it is the empowering word and call of God that will see our colleagues through their tough times. We are to stand alongside for a time and share with them some godly principles of growth and professional development.

Our yesterdays are gone . . . but today is here! The mantle of mentorship rests upon our shoulders. The Lord beckons us to follow His steps as we lead those entrusted to our care.

# Wrestling With the Lectionary

**James P. Crews**

My first appointment in the local church after seminary was as associate pastor at Memorial United Methodist Church in the suburbs of Austin, Texas. In that position, my preaching opportunities were the occasional Sunday evening and the less occasional Sunday morning service. After a few months of observing my style, the senior pastor called me into his office. The Reverend Jordan Mann is the epitome of the classic Southern Methodist gentleman/pastor. After complimenting me on my originality of pulpit presence (I hate staying in it) and my ability to get to the meat of the subject quickly (I preach short sermons), he said, "But, Jim, I hope you realize you preach the same sermon every time."

From the blank look on my face, he realized I did not understand. He continued in his kindest, most fatherly manner, "You select the scriptures with which you are comfortable. Therefore, you preach the same message over and over again."

He pulled the United Methodist Book of Worship off his shelf and handed it to me with these words, "If you use the lectionary, you will always be challenged in your sermon preparation."

The lectionary was something which had been mentioned in seminary, but it had never been stressed. It was looked at, but it was never embraced. In Texas, to use the lectionary was to allow someone else to tell you what to preach. With Jordan Mann's guidance and extreme patience, I began my journey with the lectionary, finding it a valuable tool of my worship experience and my own spiritual growth.

When I came on active duty, I found myself as one of six Protestant chaplains in a chapel setting with two brigades in it. We battalion chaplains

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got to preach at the chapel itself once a quarter, perhaps, if we were lucky. As a result, the worship service was inconsistent in style, content, and intent. Sometimes, the congregation would hear the same scripture expounded two weeks in a row. Topics about Advent were presented during Lent; Lenten subjects were preached in Epiphany. In an effort to solve the problem of sermon content and the resultant confusing worship experience, the senior chaplain decided to use the common lectionary found in the back of Armed Forces Hymnal. Now we were chaplains from the Assemblies of God, the Southern Baptist Convention, and the Methodist Church, and were always in doubt if we were on cycle A, B, or C. Yet, we were able to muddle through and slowly the worship experience began to reflect the continuity of preaching through the Christian year.

At Fort Polk, the lectionary took on an entirely new direction and meaning for me; it became a tool for fellowship. Under the guidance of Chaplain (COL) Tom Carter, the post chaplain, a weekly breakfast was instituted.

The purpose of this time together was to study the Gospel portion of the lectionary for the coming Sunday. The study was not haphazard, but fairly formalized. Chaplains were responsible for studying and presenting one aspect of the assigned scripture. One person did a language study. One did an historical-social background study. Another did an application to present-day conditions. Another did a theological reflection. As can be imagined, these could become long and drawn out. We soon came to a decision to limit the presentations to one page.

From our sharing of the material and the resulting discussions, a strong bond developed among the chaplains. We discovered new ideas about the scriptures. In some cases, our former understandings and interpretations were challenged. We also discovered our individual strengths and weaknesses. We learned who enjoyed translating Greek (NOT ME!) and who had a facility for gaining insight into the historical conditions. I was noted for my esoteric, free verse expositions. We discovered the rich and colorful diversity dwelling within the Chaplain Corps. Agreement was not always found nor was it expected. Yet, each week new perspectives and insights were gained. As we broke the physical bread through breakfast, we also broke the spiritual bread of life found in the scriptures.

My move from Fort Polk to Johnston Island was more than just a permanent change of stations. It was physical, cultural, and spiritual transition. On that remote coral atoll, I found the lectionary to be a connector and an anchor.

Johnston Island is two and a half miles long and half a mile wide. The people there live in very close community, spatially and spiritually. Everyone lives in the same proximity. Everyone eats in the same dining facility. Everyone does the same recreational activities. Everyone sees everyone else all of the time.

One of the interesting aspects of being the base chaplain at Johnston Island is the ecumenical nature of the chapel community. When I was on island, we had an Islamic prayer service, two Roman Catholic services, a Latter Day Saints meeting, and a general Protestant worship service. This

did not include the various Bible studies, prayer times, and praise meetings which took place throughout the week.

Since there is no Catholic priest assigned on island full time, the Protestant chaplain has traditionally read the Gospel and delivered the homily for the Roman Catholic devotion services. A lay eucharistic minister would then dispense the eucharist. I quickly discovered that I had neither the time nor the inclination to prepare two separate and distinct homilies each week. I decided to use the lectionary for the Roman Catholic services as the basis for both the Catholic homily and the Protestant sermon. In so doing the lectionary became a connector, not only between the Catholic and Protestant congregations on island, but also with the entire world. Even though we were eight hundred miles away from the closest worshipping community, we were tied to them spiritually. Our study of the same scriptures lessened the distance. By considering, studying, and hearing the same scriptures as the rest of Christendom, we were not alone. At that instant, we were connected with the world.

My use of the lectionary also became my personal anchor. As I faced separation from family and the isolation incumbent with island life, my studying of the scriptures quickly became attuned to specific themes. I delved into the wilderness stories. There are few places which have more of a wilderness feeling than a desert island in the middle of the Pacific Ocean. I grappled with the gospel accounts of Jesus being set apart. Being seen as the Holy Man quickly places one in a unique situation. During my year at Johnston Island, I grew through the scriptures which focused me on the true meaning of community and self.

Arriving at Fort Carson brought another set of problems of a different kind. I was not longer alone. I was not isolated from other clergy. As the Division Support Command Chaplain, I had close supervision over three unit ministry teams and a brigade chapel program.

Before I arrived, there had been no continuity in the style of worship offered in the chapel. Each chaplain followed his or her own tradition. The result was a congregation which was confused, never knowing what to expect from Sunday to Sunday. In consultation with my battalion chaplains, we developed a standard worship order. With Southern Baptist Carol Mitchell, United Methodist John Read, and Seventh Day Adventist Gary Losey, we had a variety of opinions and ideas about what was considered to be essential in worship. In the end, the core of our order of worship was scripture.

To provide continuity, avoid repetition of scriptures, and an even flow of subjects through the Christian year, we decided to use the lectionary. This gave a structure to the overall worship experience. The Psalm became our responsive reading. The Old Testament lesson and the New Testament epistle were read by lay readers. The Gospel was read by the preacher. In this manner, the lectionary gave us structure and direction. It was one of several factors which lead to a 200% increase in attendance within twelve months.

In my years of using the lectionary I have grown to appreciate its utility in three ways.

First, it is a stabilizer. Knowing what my scripture texts are in the coming weeks, I can search for appropriate hymns, special music, prayers, confessions, secular references, and other insights which will reflect the lessons through the entire worship experience. The lectionary establishes the structure for worship.

Second, it is a freeing experience. I have four distinct texts (including the psalm) from which to draw my sermon. I can use one text or I can use all four in combination. I can focus on one specific aspect of the Christian faith, or I can concentrate on a general precept.

Third, it is a challenge. I must struggle with scripture which is not always easy to accept. Once I preached on Luke 6:27-38 which includes: "If anyone takes what belongs to you, do not demand it back." The night before, the stereo in my car was stolen. That is true struggling with the scriptures.

It has been twenty years since Jordan Mann called me into his office. I have gone through nearly seven versions of the lectionary with three cycles each. During these two decades of preaching the word of God, the lectionary has been a useful tool, providing stability, freedom, and challenge in many situations. I have used it in the mud of Grafenwoehr, the psychiatric ward at Brooke Army Medical Center, and the modern setting of Prussman Chapel at Fort Carson. During those twenty years, I can say I have never preached the same sermon twice and I have always been challenged. Jordan would be proud.

# U. S. Army Chaplain Training Strategy in Homiletics

*Editor's note: this was developed by the US Army Chaplaincy Service Support Agency for future chaplain training in homiletics. It undergirds the new approach to homiletics training which focuses on the supervisor as mentor and trainer.*

One of the most important of chaplains' ministries is preaching, but preaching is also most often neglected in the press of other duties. Yet, we come from a long tradition of Old Testament prophets, and New Testament preachers. We are bound by our heritage to speak the word of God as clearly and with as much integrity and authority as we are able. This is our unique skill, found nowhere but in the religious community in our Army. Many of our chaplains are superb preachers, and are recognized for their prowess in this task. But regular, good preaching is a learned skill, and done well only because of hard work and good scholarship. Thus the need for continuing and consistent training is this vitally important ministry for Chaplains.

## Goals for Chaplain Training in Homiletics

**I. Training in homiletics in the Army should begin in the Chaplain Officer Basic Course (C-20) and continue through all levels of education as the chaplain advances in responsibility. It should focus on the key role of supervisors in mentoring preachers.**

a. C-20 Course: USACHCS; basic homiletics refresher course.

b. C-20 (Phase III): Installation Chaplains

c. C-22 Course: USACHCS; advanced homiletics training, and supervisory training.

d. Post C-22 Training; Supervisors' seminars.

e. Installation and Division chaplain's training course: USACHCS; supervision and mentoring specifically related to preaching, and leading worship services.

f. Continuing homiletics training should be conducted on installations under the direction of the installation chaplain and chaplain training manager. Phase III training should include sermon and worship service critiques by senior chaplains.

**II. Homiletics training should be combined with the capability to track the progress of a chaplain's preaching skills from C-20 to the**

**highest educational level. Those who show greater promise for advanced, in-depth training may be selected for training at certain civilian institutions. (e.g., College of Preachers, Washington DC) This tracking can be used by the Professional Development Officer for assistance in selection for AERS schooling. To facilitate this, chaplain raters may specifically evaluate their subordinates' preaching skills in block 14 under part IV of the Officer Evaluation Report, DA 67-8. Chaplain intermediate raters may comment on the rated officer's purely pastoral skills, particularly preaching, in part VI of the 67-8.**

**III. Homiletics training should be emphasized periodically through some kind of consistent focus such as a two-year training cycle, or other emphasis, mandated through the MACOM chaplains.**

**IV. Training should involve competent and consistent use of best available technology, e.g., video taping sermons for review; recording sermons for critiques; presenting devotionals for the use of Post Radio and TV stations. Developing video-taped series of preaching classes produced by chaplains exportable to installations, video taping field services at JRTC and NTC as models for combat environment field services, are examples of good use of technologies.**

**Training also should feature the best instructional talent in the homiletics field, civilian or military.**

**V. Identify a "Homiletics Advocate" on each installation to facilitate the accomplishment of many of these goals.** His function would be:

a. To stay abreast of the latest literature and developments in homiletics, and so advise the Installation chaplain and his training manager of possible directions for training.

b. To assist the Homiletics Officer at USACHCS to administer and oversee a regional homiletics seminar in his geographical area.

c. Homiletics Officer, USACHCS, would keep the Homiletics Trainer informed as to resources and developments in preaching field.

**VI. Responsibilities for Training**

USACHCS: responsible for teaching a basic military preaching orientation course to be taught in C-20 course; for supervisory and homiletics training in C-22 course; for supervisory training in Division and Installation chaplains course.

**VII. Training in homiletics should consider the sermon as a means of communication, focusing on non-verbal elements as well, and emphasizing good principles of communication. Training also should focus on the sermon or homily as a part of the context of the worship service as a whole.**

**VIII. Training in homiletics should be understood as commensurate with an in-depth understanding of the role of spirituality in preaching. Therefore, homiletics training should be linked with training in "spiritual fitness" and chaplains should have opportunities for training experiences in spiritual growth with other members of the UMT and key lay leaders in their community.**

# Evaluating Chaplaincy Skills in Preaching and Worship: The Twelve Traditions

**William D. Thompson**

The plaintive cry of the Psalmist, "O, that I knew where I might find Him," marks nearly every human contact of every military chaplain. Military people expect to find God in worship and preaching, in counseling session and casual conversation, and in the life of the chaplain. It is that quest for God that justifies the chaplain's unique place alongside the addictions counselor, the social worker, the lawyer and the psychiatrist.

It is also that uniqueness that makes the evaluation of the chaplain's work so difficult. Who monitors and grades the conversation about God in the motor pool that may turn a soldier's life around? Who can eavesdrop on a marriage counseling session with a CPE supervisor's checklist and a sharp pencil? And how does a supervising chaplain evaluate a fellow chaplain's preaching and leadership in worship?

Although there are no objective measures to grade preaching and worship, there is some hope for useful evaluation because it is the one area of ministry that is done totally in public. Many questions arise, however. How does a Pentecostal colonel evaluate the preaching of a Episcopalian captain? Or a Latter-Day Saint from California evaluate the worship service led by a Philadelphia Roman Catholic? Or an African-American Baptist deal with the preaching in a Lutheran service? The asking of the question—pointing up differences in region, race, theology and rank—sharpens the difficulty of the task.

I have been helping groups of supervising chaplains wrestle with that question in recent homiletics training events for chaplain supervisors. I take

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a historical approach in the attempt to help chaplains understand and appreciate the variety of worship and preaching traditions that fellow chaplains bring to their ministry. A supervisor simply can't say, "You did a good job of preaching and leading worship because you said what I believe and did your preaching and worship the way I do." Rather, the questions around evaluating effectiveness have to do with how well that chaplain preaches and leads worship in the context of his or her own faith tradition. To become an expert guide in preaching and worship, therefore, requires at least a minimal understanding of the broad spectrum of faith traditions represented in the chaplaincy.

This article purposes to span the centuries all too briefly, noting which traditions appeared when, and how those faith traditions shape the public ministry of chaplains. It focuses on twelve Christian faith traditions, nine of which were suggested in James F. White's approach in *Protestant Worship: Traditions in Transition* (Westminster/John Knox, 1989). My expansion of his scheme appears here to help you trace the elements being discussed.

## PREACHING AND OUR FAITH TRADITIONS[1]

### The Twelve Traditions

| LEFT WING | CENTRAL | RIGHT WING |
|---|---|---|
| Synagogue | (Eclectic) | Temple |
| Cognitive | | Sensory |
| Simple | | Complex |
| Non-Liturgical | | Liturgical |

| CENTURY | | | | | |
|---|---|---|---|---|---|
| 1-15 | | | | | Roman/ Orthodox |
| 16 | Anabaptist | Reformed | Anglican | Lutheran | |
| 17 | Quaker | Puritan | | | |
| 18 | | Methodist | | | |
| 19 | Frontier | | | | |
| 20 | Pentecostal | | | | |
| | Indigenous, Non-Mainstream | | | | |
| | Prophetic | | | | |

The horizontal continuum lays out the polarity of Christian worship between the right and left wings of Christian worship. The vertical dimension indicates roughly the centuries in which various movements appeared. I

1. Adapted from *PROTESTANT WORSHIP: Traditions in Transition*, by James F. White. © 1989 James F. White. Adapted and used by permission of Westminster/John Knox Press.

use the terminology of right and left with reluctance, lest theology and liturgy get identified with politics. Yet the analogy is suggestive. The right wing of any movement is the traditional, the established, the cluster of old values. The left wing represents the forces that reject the establishment, that are committed to change—sometimes radical change. So, for example, church historians uniformly call the Anabaptists of the 16th century "the left wing of the reformation."

While the chart begins with the Christian era, the roots of each wing of the continuum begin much earlier in Israel's history. The major Old Testament institutions, liturgically speaking, were the temple and the synagogue. The temple tradition was a highly developed tradition, rich with ritual, processions, feast days, sacrifices, choral and orchestral music, vestments, incense and the like. The synagogue tradition, developed in the exile, was necessarily simple. The faithful gathered to hear and discuss the scriptures, period.

From those two roots grew two liturgical traditions, and also a theology of encounter clearly seen in Christian churches in our day. They help us to understand how differently people answer the psalmist's question, "O that I knew where I might find him." The early church's paradigm for this dichotomy appears in the account of Jesus' post-resurrection walk to Emmaus. Jesus' companions reported two ways they encountered Jesus: the first, "while he opened to us the Scriptures" and the second, "in the breaking of the bread," a term that clearly referred to the communion meal.

The *temple* tradition valued the bread—that is, the presence of God in material things and ritual action—the spaces carefully delineated for various rituals, the clothing of the priests, the sacrificial lamb. The *synagogue* tradition valued the scriptures—the study, the discussion of meaning. The *temple* called forth the affective side of people, the need to worship God with their bodies; the *synagogue* called forth the cognitive, the rational, the theological side of people. The *temple* employed the visible reminders of the creative nature of God—color, texture, rhythm, music, movement; the *synagogue* had no need for any of that. (See chart under LEFT WING and RIGHT WING)

Walk into a Greek Orthodox church service today: see the icons, smell the incense, hear the choir, join the procession, kneel at the altar; you are back in the temple. Walk into a Quaker meeting; you are back in the synagogue. But we're getting ahead of the story.

Deeper than the varying forms of worship is the issue as to how God most surely manifests himself. In general, the right wing takes a sacramental view of the question: God is manifest through the material. In the eucharist Christ is really present, not in the sense that "he is with you always," but uniquely in the very bread and the wine. Although having sharply divergent views on precisely how this is true, the right wing claims a basically sacramental view of the Christian faith. Baptism is another occasion in which water is used sacramentally to incorporate into Christ's body the infant child of believers or the person old enough to exercise faith and choose to be baptized. Baptism and communion are fundamentally God's action through material things and ritual acts.

The reformed tradition, brought into being in the 16th century by Zwingli, Calvin and others, believe that both baptism and communion are essentially human actions. God is not doing anything through water, bread or wine. Because of their faith people are choosing to express their response to God's love in Christ by bringing their children or themselves to the service of baptism. Similarly, they eat and drink at the Lord's Table in gratitude for Christ's sacrifice of himself. While they may call baptism and the Lord's Super sacraments, they do not believe that Christ is any more present in those ritual acts than in some other part of worship, or at any other time during the week.

My method is to move from right to left within each century, noting briefly how each tradition developed and how its patterns of worship and preaching may be understood and appreciated today.

## Tradition 1—Roman Catholic and Orthodox

The Roman Catholic and Eastern Orthodox manifestations of Christianity easily lay claim to the right wing. With few exceptions, they *were* the church for fifteen centuries. Catholic and Orthodox worship traces its roots to the earliest church, the center of whose worship was the eucharistic meal. Claiming an unbroken line of authority from Christ through the apostles, the church's leaders developed the church's worship into an extremely complex pattern, especially after the conversion of Constantine when many of the rituals of the Roman court became intertwined with Catholic worship.

However, by the late medieval period, the worship of the Roman church had been thoroughly clericalized, with the faithful coming to church as spectators, seeing mass celebrated at a distance and hearing their clergy speak a language they could not understand—if they heard anything at all. Instead of a rich, understandable, participative liturgy they became involved in an excess of private devotional exercises, feasts and fastings, a cultic devotion to saints in the form of images, relics and sacred objects, and a variety of abuses by poorly educated priests, many of whom distorted theology into superstition, preying on the faithful to enrich themselves. Some of the worst excesses occurred in Germany, a land ripe for change for a variety of reasons.

## Tradition 2—Lutheran

Martin Luther's reforms drastically changed the shape and theology of the Christian church by using the vernacular in its services, involving the worshipers in singing, revitalizing the ministry of preaching, but above all, by totally refuting the whole sacramental system of Rome and replacing it with a theology of salvation by grace. Luther retained the sacraments of baptism and the Lord's Supper but contended that they are a gift gratefully offered to God and not a sacrifice offered to obtain divine favor. However, the power of the sacraments depend entirely on God's activity, not that of human beings.

Yet Luther left most of the Roman liturgy and architecture in place.

Many military chaplains have entered churches in Germany, unable to distinguish Lutheran from Catholic. White writes, "Luther is a strange combination of both faithful continuity and radical discontinuity with the past, a tension that has characterized much of Protestant worship ever since" (page 37). Given Luther's conservative view of liturgy, the Lutheran tradition remains, therefore, far toward the right wing.

Lutheran pastors generally follow Luther's lead with strongly theological preaching, and conduct worship in a style that has much in common with Roman Catholic services—written/said prayers, antiphonal chanting, and creative use of the arts.

## Tradition 3—Anglican (Episcopal)

The Angican church, known in American as the Episcopal church, also belongs on the right side. Although one wing of the Angelican communion calls itself Anglo-Catholic and worships in a manner close to Roman Catholic worship, the Angelican communion is a large umbrella under which a wide variety of people worship. Its Book of Common Prayer allows greater freedom than given to Lutherans and therefore belongs somewhat to Luther's left. While the norm for Episcopal worship is the service of the word followed by the service of the sacrament, the tradition of morning prayer and sermon (without eucharist) still characterizes many parsishes. Episcopal worship style has much in common with Catholic worship, and the person with a free church background does not always know whether a service is Catholic or Episcopal.

Like Catholics, Episcopalians have emphasized the sacrament above the word, with the result that preaching on the right wing has never gained the prominence it has in the free churches. The reason is not that preaching is unimportant to them but that it has a different, less dramatic purpose than in traditions to the left. If, through the sacrament of baptism, God has brought people into his family, preaching's job is to help people understand the meaning of their baptism and act upon it. Preaching in the right wing of Christianity may be strongly biblical and theological and vigorously done, but it rarely targets conversion as a goal.

## Tradition 4—Reformed (Presbyterian)

The spirit and energy of reform Luther let loose in 1520 in his pivotal book, *The Babylonian Captivity of the Church*, spread swiftly throughout Europe. The church in Switzerland was more than ready for radical change under the leadership of Zwingli in Zurich and Calvin in Geneva, among many others. Their disagreement with the more conservative Luther over the nature of Communion provided for a clear and clean break between the Lutheran and Reformed traditions. Luther held out for the sacramental nature of Eucharist. "This *is* my body," he insisted—that it means just what it says. The Swiss reformers voted for a symbolic interpretation: "this *signifies* my body." The Reformed interpretation came to dominate Protestant theology and practice from that period on.

The Swiss reformers also broke with their Roman background (almost all of them had been Catholic priests) in many other ways. Zwingli refused to preach on the lectionary text, preaching verse-by-verse largely from Old Testament passages. He moved images out of the churches, eliminated music from the services, substituted the professor's black robe for colorful vestments, and eliminated prayers to the saints (although retaining the Hail Mary!). Most importantly, he dismissed physical objects and ritual actions as means of conveying the spiritual. Later, Calvin would bristle at such an extreme position and advocate continued weekly communion, although he lost that battle to the Zwinglians who reduces communion to a quarterly observance.

The preaching on biblical texts, with a strongly theological flavor, continues to characterize Reformed worship, along with fairly simple worship services. The Reformed tradition in America is most evident in the Presbyterian denominations with a Scottish heritage, and the Reformed and Christian Reformed churches with a Dutch heritage.

## Tradition 5—Anabaptist

The last major movement in the 16th century fits perfectly the term left wing. Given the culture of the day, the Anabaptists got as far from Roman Catholicism as they could. They constituted the first "free church," meaning the first church not connected in any way with civil authority. Their conviction that worship be modeled after that of the earliest church brought them into sharp debate with every other church body, Catholic and Protestant. They believed that the local Congregation should shape its own worship. They found every account of baptism in the Scriptures to describe believer's baptism, and the form of worship to be simple. They believed that laity, including women, should play an active role in preaching and worship. They believed in regenerate church membership, that is, that only committed Christians, baptized as believers, should participate in the church's life.

While they were called re-baptizers, they did not believe that converts were being baptized a second time; their baptism as infants was no baptism at all. Unlike the Baptists who would come later, immersion was not their mode; they poured or sprinkled—and do so today in their Mennonite, Amish or Brethren-in-Christ communities. They made communion an infrequent but important observance, making it an occasion for self-examination and the judgment of the elders on the purity of membership. Expulsion for moral weakness was not uncommon. So large a movement and so threatening to church and state did they become that they were severely persecuted. Some found safety in Roman Catholic Poland, but other Catholics persecuted them bitterly and the Swiss reformers made martyrs out of their number by the thousands. More thousands were killed for their beliefs in Luther's Germany by the church-dominated military, setting up the Anabaptists' rejection of violence and all that is military. Understandably, their hymnody was infused with themes of suffering and hope for the return of Christ.

Few if any appear in military chapels since they are strongly pacifistic. But they influenced the Baptists whose presence is strongly felt in the

military. The Baptists are generally not pacifists, nor are they likely to come out of the close-knit, rural communities that characterize today's Anabaptists, but they share Anabaptist views of the primacy of the local congregation, the separation of church and state, and believers' baptism. In both Baptist and Anabaptist worship, biblical preaching at some length is the climax of the service, with Baptists generally emphasizing an evangelistic appeal.

## Tradition 6—Separatist and Puritan

The 17th century and the centuries that followed brought into being new movements far to the left. While the churches with sacramental worship had their ups and downs, they were well established. The efforts to return to the power and simplicity of the New Testament church, however, continued—most notably in England.

The English separatists sought pure congregations in which the Lord's Supper could be properly celebrated and the Scriptures preached on at a deep level. They rejected written prayers, vestments and other "popish ceremonies" they could not justify from the example of the earliest churches. Their singing was limited to biblical psalms. Severely persecuted, they scattered into small, low profile gatherings. Many went to the more tolerant Netherlands where a few who advocated believers' baptism separated one step further and founded the first Baptist congregation on record.

The Puritans advocated the same liturgical reforms but added the agenda of reforming the Church of England by exercising political power. As a state church, the Church of England's liturgy was controlled by Parliament where the battles had to be fought. They vigorously opposed laws that supported such practices as the sign of the cross in baptism, wedding rings, and kneeling to receive communion. After 85 years of warfare during which they occupied high positions in both church and state, the Puritans were forced out of the national church and found expression of their beliefs in the nonconformity of Congregationalists, Presbyterians and Baptists.

## Tradition 7—Quaker

The Religious Society of Friends (Quakers) that appeared in the 18th century was twice removed from the church's medieval heritage. Its leaders had not been Catholic priests and there was no attempt to reform or change anyone's worship patterns. These Friends followed the lead of George Fox who taught them to encounter God in quietness: no sermons, singing or prepared prayers—and no baptism or communion. Like other reformers in England, Fox endured persecution and spent six years in prison for his teachings.

At the center of Quaker worship is the belief that the inner light is available to all who will wait on God in the stillness. The Quakers' most important contributions to Christian worship are found in their unique terminology: "centering down," "waiting on God," "finding one's inward center," "sense of the meeting." These ideas undoubtedly came somehow from medieval mysticism, although there is no known historical connection.

Although Quakers are absent from the military because of their pacifism, Quaker insights and practices have subtly influenced many other faith traditions. Perhaps it is because they represent a vital dimension lost in the talk, music, rituals and general busyness of worship in the other traditions.

## Tradition 8—Methodist

Methodist worship stands in the exact center of the left wing-right wing continuum. Founded in England by Anglican priest John Wesley, it kept much of the polity and liturgy of the Church of England in which Wesley remained a clergyman. But Methodists drew deeply from the evangelical spirit of the Puritans and the Swiss reformers. To this mix Wesley added something almost entirely missing until then, a strongly emotional religious devotion to the person of Christ and a deep, practical concern for the poor and dispossessed of society.

Wesley and his brother Charles became deeply concerned for the unchurched masses of people in the new industrial and mining centers of England. Pragmatic to the core, the Wesleys countered the all-too-comfortable religion of their day with urgent preaching in the streets and fields, easy-to-sing hymns, and a sense of enthusiasm for the gospel that struck a welcoming chord in staid, Georgian England. While the Church of England was generally unmoved by unsafe conditions in the mines and child labor, the followers of Wesley undertook social change by moving religion out of the church and into the wretchedness of the urban streets. The ordinary people responded eagerly to the opportunities for giving testimonies, offering free prayers and studying the Bible in their class meetings. Many of them became lay preachers, and all embraced the frequent eucharists, then largely neglected in the Anglican church.

Methodists today continue the tradition of "the warm heart," although some lean liturgically toward the formality of their Anglican heritage and others toward the informality developed on the American frontier. Their preaching majors on plain language, good stories, and occasionally the calling of people to the altar for conversion or prayer.

## Tradition 9—The Frontier

There is obviously no denomination called "The Frontier," but it is nevertheless a fairly distinct tradition that describes most Baptists, many Methodists, the Disciples of Christ and Seventh Day Adventists, among others. White calls it "the Americanization of Protestantism," developed as people moved westward during the century after the Revolutionary War. Its preachers targeted the highly mobile unchurched who had left in the East whatever religion they may have experienced; usually it was little or none.

Curiously, it was Presbyterian ministers who began the frontier tradition. They took to the frontier the practice of quarterly communion preceded by days of examination of conscience. These preaching and prayer services, sometimes called "protracted meetings," or "camp meetings" culminated sacramentally on Sunday, with baptism of new believers and the Lord's

Supper, generally taken in denominational groups. Blacks and occasionally native Americans joined in these gatherings, characterized by several new liturgical forms: a mourner's bench for persons desiring to be converted, the sawdust trail for converts to walk down, opportunities for clapping to music and even dancing in the aisles.

This revivalistic style characterized the independent Churches of Christ, the Christian Church and the Disciples of Christ, all of which observed Communion weekly. It also influenced churches back east through the influence of Charles G. Finney, a Presbyterian turned Congregationalist and a leading Abolitionist. Through succeeding decades the freewheeling, gospel singing, Bible preaching, frontier style service became, and remains today, the dominant form of American Protestantism. The proof is on nearly every religious television program and in the spectacular growth of Pentecostalism.

## Tradition 10—Pentecostalism

Pentecostalism might seem at first glance to be just another form of frontier worship; it shares many of its characteristics but also differs greatly. The only mainstream movement to begin in this century, its liturgy is determined not by tradition, frontier or otherwise, but by the prompting of the Holy Spirit. There is singing, of course, free prayer and preaching. There is also speaking in tongues, interpretation of prophetic discourse, prayers for physical and emotional healing (usually with arms lifted), altar calls, foot washing, ecstatic singing and dancing—in no particular order. While many of its early leaders came from Methodism, others had been in Holiness groups (a Methodist spinoff) or Baptists. Pentecostalism is the fastest-growing faith tradition today, not only in America but in dozens of European and third world countries around the world. In America it draws disaffected Lutherans, Presbyterians, Episcopalians and Catholics to its ranks as well.

While generally in the left wing category, it belongs right on the frontier position because it values encounter with God through ritual actions and prescribes clear roles for ordained clergy. Its worship actually comes close to the sacramental tradition where choirs process, people say their prayers aloud, and worshippers kneel at pew and altar. The Reform (Presbyterian and Baptist) worship tradition continues largely in the cognitive mode. Another claim to uniqueness rests on the important roles taken from the beginning by African-Americans and women. Indeed, William J. Seymour, a black Nazarene pastor, presided over the famed Azusa Street meetings in 1906-07 Los Angeles, generally regarded to be the founding of the movement, and some of its women preachers have achieved wide recognition.

## Tradition 11—Indigenous, Non-Mainstream

America has generated several faith traditions with little connection to the historical, trinitarian continuity that produced all the groups described in this article. Two examples of these churches, both represented in the military chaplaincy, are Christian Science and the Latter-Day Saints (Mormons).

In liturgical terms, both are most closely connected with the frontier tradition. The Mormons developed on the frontier in the period 1826-1834, and their worship took on the frontier character. Mormon services begin with weekly Communion, using water rather than wine, and the preaching is done by any one of several male members who have been ordained priests. Only believers are baptized, always by immersion, and so are the dead—retroactively, with someone standing in for them.

Christian Science worship is strictly dictated by the mother church in Boston, with hymn singing, testimonies of healing, reading of the Scriptures, and instead of a sermon, reading by a man and a woman of alternative passages from *Science and Health with Key to the Scriptures* by the movement's founder, Mary Baker Eddy. Prayer is an extremely important part of worship, with the expectation that God will heal bodily ailments through faith alone. Christian Scientists do not practice baptism, and their observance of communion is celebrated twice a year "spiritually," without bread and wine. The theology and spirit of worship are cognitive to the extreme, with no recognition of encountering God in material things or ritual action.

## Tradition 12—Prophetic

To this point, the various faith traditions have been described as if the only place or occasion for encounter with God was in an organized religious gathering. To stop at this would be to ignore a tradition that infuses both the Hebrew and the Christian scriptures.

In the history of Israel the prophets played a central, vital role. Notwithstanding the importance of the temple and its meaningful, magnificent ritual, it was the prophets who kept bringing Israel back into encounter with the living God. Among other things, their function was to warn the people not to depend on the beauty of the temple or the efficacy of the ritual sacrifices to bring them into relationship with God. The prophets insisted that authentic religion necessitated genuine faith, validated by important charitable acts.

The Christian Scriptures also lift high the role of the prophet. John the Baptist preached in the fields and on the street corners the reality of the Anointed One who would take away the sins of the world. Jesus' ministry was a prophetic one, his words spoken not to a gathered, worshiping community but to whoever would listen. So also did the apostles "turn the world upside down" with their street corner preaching.

One does not expect to find many prophets of the biblical kind in any of the faith traditions named in this article; by their very nature they do not fit the mold. But here and there a prophetic voice rises within the establishment and sometimes outside of it. Long before Luther broke with Rome, prophetic words called the Catholic church to reform its ways: many of its saints were essentially prophets. Preachers like John Wesley also remained loyal to their ecclesiastical structures while calling and working for radical reform. Scattered throughout the story of the developing faith traditions are articulate and powerful preachers, generally despised, who were tortured and

killed for their ministry. Their voices could be heard above those who had taken for granted the established ways and had forgotten God in the process.

The history of American revivalism abounds with prophetic voices, some functioning within their churches; others standing outside the structure. A recent edition of *Christianity Today* featured a contemporary prophet on its cover, a seminary professor who is constantly needling fundamentalists and evangelicals for failing to deal with a variety of social ills. The cover asks, "Why do so many people despise this man?" His is an unlikely but authentically prophetic voice. If a seminary professor can be a prophet, railing against the system, can a military chaplain do the same? And how long will either of them last?

Evaluating the ministry of preaching and worship in the community of military chaplains is no easy task. The diversity of backgrounds, ethnic traditions, theologies and personal differences complicate it immensely. But this historical overview may make the evaluator fairer and more objective once he or she recognizes and appreciates the rich traditions of the chaplain's religious heritage.

# The Collective Protestant Worship Service: An Examination from Calvin's Perspective

**Thomas Murray**

*"Therefore, it is worship of God alone that renders men higher than the brutes, and through it alone they aspire to immortality." Calvin's Institutes BK.1:III,3*

Worship is the corporate act of a community of people coming together in response to its faith. "Faith leads to worship; worship is response to faith."[1]

The leaders of the Protestant Reformation knew the importance of worship, mindful of its pragmatic and theological significance. John Leith points out four main principles of Reformed worship. The first is that sound biblical and theological intelligibility, for all who participate must understand worship. The third is that of edification. Participants are to increase in love, trust and loyalty to God and in love for one's neighbor. The fourth principle is simplicity. This is a reference to economy and not austerity.[2]

Protestant worship was rooted within the historical context of the covenant community. Our worship is intrinsically tied to the acts of Abraham, Isaac and Jacob as well as the New Testament *ekklesia*. This worship is founded on the basis of faith in the living God. What we say and do in worship is performed within the context of our day and symbols. This insures the relevance of the message we bring not only to the gathered community but to the unbelieving world as well. This gathering ensures continuity in our living and our faith. The Church in worship becomes "strong in the Lord" as well as in each other. The Church becomes the

[1]Richard M. Spielmann, *History of Christian Worship*,, (New York: Seabury Press, 1966), p. 3.

[2]John H. Leith, *An Introduction to the Reformed Tradition*, (Atlanta: John Knox Press, 1977), p. 165-168.

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setting where those called to serve receive clarity in that calling. This clarity provides the impetus for the gathered community to depart worship assured of God's presence and imparted with the spirit of servitude which is demonstrated in our giving to one another. This is accomplished because the participants in the act of Protestant worship have a sense of understanding of who they are and what they are called to do as they reenact salvation history in worship.

John Calvin developed a liturgy which provides the basic guide of Reformed worship and our collective protestant worship service. In our day of change and chaos we need to examine our deviations from that liturgy (See Appendix A).

Calvin listed four indispensable elements of worship: "No assembly of the Church is held without the word being preached, prayers being offered, the Lord's Supper administered and alms given."[3] These four characteristics form an outline for the structure of the collective protestant worship Service.

## The Sermon

The focal point of the collective protestant worship experience is the sermon. Within the Reformed Tradition "the sermon, a commentary on Scripture, is the word of God in the worship service."[4] It still takes on an almost sacramental quality. The Church is foremost the Church when the preaching and hearing take place. It is there that God is calling, justifying, and sanctifying His people.

This means that the sermon is not just a refined Bible study spoken with no interruptions. The sermon in its purest form is proclamation of the Good News of Jesus Christ. George Buttrick in his book *Jesus Came Preaching* proposes that "The whole duty of preaching in any age, and especially in our age infested by noise and ravaged by externals is the bequeathing of the sense of God."[5] So profound is this notion in preaching that Fred Craddock declares that "preaching is understood as making present and appropriate to the hearers the revelation of God."[6]

The sacramental nature of the proclomation event is the presence of the living God moving within the context of His gathered community. Hence the connection to salvation history where the living God dwells with his people in bondage, in the wilderness, and in the exile.

There is a strong movement within the collective protestant community to focus on fellowship activities more than the "Word" in worship. The inordinate time spent on announcements during worship is a significant deviation from the theological framework of the service. Although fellow-

[3]James Hastings Nichols, *Corporate Worship in the Reformed Tradition*, (Philadelphia: Westminster Press, 1968), p. 29.

[4]Leith, *An Introduction*, p. 174.

[5]George A. Buttrick, *Jesus Came Preaching*, (New York: Charles Scribner's Sons, 1936), p. 139.

[6]Fred B. Craddock, *Preaching*, (Nashville: Abingdon, 1985), p. 51.

ship activities are an integral part of the worship experience, the communion of the Church only takes place in the hearing of the preached word.

Fellowship in and of itself neither edifies the Church nor aids the proclamation of the Gospel of Christ. Instead it shrinks our gathering down to a common town hall meeting where friendships develop, problems are dealt with, and people leave reassured that action will follow. There is no sense that God is present guiding the meeting through his providential care. There is no unifying Spirit which strengthens individuals for their role within the community of faith. And there is no reenactment of the broken body and shed blood which offers life to those who respond by faith.

## Prayer

The second indispensable element of worship—"prayers being offered"—took two forms in Calvin's liturgy. Spoken prayer is the first form. The minister spoke all prayers in worship. The congregation did little more than listen. Set prayers guided the minister in praying. "Calvin did not consider it wise to leave too much to the discretion of each individual minister."[7] John Wesley also believed that prayer was of such importance that only those called to lead the people of God were to offer the prayers which the Church had set for worship.

Many believe that set prayer in worship stifles the Holy Spirit who guides us in prayer. My experience with extemporaneous prayer in the collective protestant worship service has been uninspiring at best. I have found that many chaplains are bereft of the vast vocabulary available for use in prayer. Even God's name is used in limited ways. I heard a pastoral prayer which lasted about four minutes, in which the worship leader used the title "Lord" sixteen times. Following the service I asked him if he believed there were other titles by which he might address God within the context of prayer (If not for his own sake then for the sake of the diverse community which had gathered that particular Sunday and known God by scores of names and titles). Set prayers assist us in ensuring that the community of faith hears all of the names our God is called by those who are His children.

The second form of reformed prayer was music. "In classical reformed worship the 'liturgy' in the strict sense, the peoples' part, was sung."[8] The reformers knew the power of music. In worship, music has force and vigor to move and inflame the hearts of the congregation. Music assists us to invoke and praise God with a more ardent zeal. To sing the Psalms was the mark of Protestant worship.[9] The Psalter was an important feature in Reformed liturgy. Simple melodies guided the singing which did not detract from the words or obscure the message. The simplicity of the music enabled the people to sing the Psalms. Trained choirs were not necessary because singing was the responsibility of the entire congregation.

Today we seemed to have lost the sense of musical response as worship. The phenomenae of the congregation applauding the choir or an

[7]Nichols, *Corporate Worship*, p. 32.
[8]*Ibid.*, p. 34.
[9]*Ibid.*, p. 40.

individual's worship in song implies performance, which worship is surely not.

Set prayers, while perhaps not spontaneous, do provide a guide or outline for pastoral prayers which may be helpful when time constrains the worship service.

## The Lord's Supper

The Lord's Supper was the third essential element in Calvin's theological framework of worship. He originally wanted the Lord's Supper celebrated each Sunday. Due to pressure he yielded to monthly and then quarterly observances. Yet Calvin continued to administer the sacrament on a weekly basis by rotating his pulpit. "The spoken words of the preaching were necessary for the intelligibility of worship and particularly for the intelligibility of the word in the sacraments."[10]

Most of us have submitted to a monthly observance of the Lord's Supper. Why do we who avidly proclaim the forgiveness and healing of God fail to celebrate the sacrament? We can argue time restraints, but the preaching of the Word and administering of the Sacrament are central to Reformed Worship. The Lord's Table is a tool of evangelism for our soldiers. The Lord's Table is the only visible symbol of blood being shed and body being broken. The Lord's Table is for us with slight nuances, God's presence in worship.

## The Giving

There was no official presentation of offering during the service. The "meeting with Christ at the Table continues in the world where Christ awaited discovery in the guise of the neighbor in need."[11] What a different understanding of alms this is to a society which sees giving as a monetary function. Giving of our substance to continue the corporate ministry is one thing. Giving of ourselves to Christ in the guise of our neighbor is another. The question "who is my neighbor?" is paramount at this point. Is it our brethren in the faith, or the unbeliever? Is it just those in the military community or does it encompass anyone in our society? Is it just Americans or do we transcend our nationalism and include even our enemies? We find answers to these important questions only as we are faithful to the first three principles.

I believe we owe much to John Calvin and the early reformers for our Protestant liturgy and style of worship. Although Calvin borrowed from other liturgies, he preserved the basic form of worship in use today. We are indebted to his emphasis of the importance of worship. "Worship for Calvin was a centered act of the person; that is, it involved every personal capacity of mind, of emotion, of will. Even though he held together the word in preaching and sacrament, his liturgy remained a highly verbal service

[10]Leith, *An Introduction*, p. 177.
[11]*Ibid.*, p. 178.

involving all of a person's intellectual powers.''[12] As we deviate from those basic principles we lead our flocks away from the basic commandment: ''You shall love the Lord your God with all your heart, all your soul, all your mind, and all your strength.'' We can ill afford to do this.

## Appendix A

### CALVIN'S LITURGY OF 1545[13]

Scripture Sentence: Our Help is in the name of the Lord . . .
Confession of Sins
Scripture Sentence
Absolution
Decalogue (First Table)
Prayer
Decalogue (Second Table)
(Psalm in Genevan Form)
Prayer for Illumination
Scripture Reading and Sermon
Great Prayer (Intercession) and Lord's Prayer
Apostle's Creed
Preparation of Bread and Wine
Prayer for Worthy Reception, Concluding with Lord's Prayer
Institution of the Lord's Supper
Exhortation and the Fencing of the Table
Words of Delivery and Communion with Bread and Wine
Psalm
Prayer of Thanksgiving
Nunc Dimittis
Benediction (Aaronic)

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[12]Nichols, *Corporate Worship*, p. 51.
[13]Leith, 6*An Introduction*, p. 172.

# Liturgics: A Forgotten Art In The Chaplaincy?

**Herbert B. Strange**

Most officers, if they have been in the Army for any length of time, have had the pleasure (or is it pain?) of being the project officer for some major program or event. Any project officer knows that careful, thoughtful planning is an absolute necessity. A slap-dash job will **not** win any points with the boss. Chaplains are not exempt from this experience.

Depending on one's assignment, most chaplains are responsible for a major project on a weekly basis—the conduct of worship. Given the importance of this event in the lives of the people to whom and with we minister, this project should be planned and prepared with the same attention to detail as other "special" events. Worship should be no more haphazard than a presentation to the Commanding General.

During the decade of my service in the Army chaplaincy, one of the major emphases in chaplain training has been on homiletics. Rightly so! All of us can use help in becoming effective communicators of the word of God. To this end the course developers at the US Army Chaplain Center and School have insured that there is mandatory homiletics instruction in both the basic and advanced courses.

Chaplains also find additional training available through their installation Chaplain Training Managers. For example, while I was stationed at Fort Benning we sponsored (in conjunction with the Chaplain Board, as the Chaplaincy Services Support Agency was then known) a four day Conference on Biblical Preaching in 1984. During my tour in Europe, a number of opportunities to improve homiletical skills were offered through the USAREUR Religious Resource Center.

Quality preaching is one of the marks of quality ministry. All too

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many clergy, both in and out of uniform, seem to take their homiletical responsibilities more lightly than they ought. Over the years I have heard more than a few sermons that appeared to be little more than "off the cuff" pronouncements on the preacher's pet peeve.

As important as the preaching event is as part of the worship experience, it is only one part. Worship is more than just what meets the ear in a sermon. It is more than twenty minutes (more or less) of exposition of a biblical text topical issue, with miscellaneous items thrown in as preface. The worship hour ought to be, must be, a unified whole. Each element should contribute to the worshipers' total experience of God in that setting. More than one good sermon has lost a measure of its effectiveness because the rest of the service was poorly organized or poorly managed. More attention needs to be focused on developing the liturgical expertise of chaplains in order to enhance our abilities as leaders of worship for God's people.

## What Is "Liturgy" Anyway?

Many Protestant chaplains enter the Army from denominations which are often classified as "low church." In those circles the term "liturgy" has generally received bad press. Liturgy tends to be identified as worship in the Roman Catholic, Orthodox, or "high church" Protestant traditions. Our English word "liturgy" comes from the Greek *leitourgía*, meaning "the work of the people." In the New Testament sense, liturgy is that which is done for and among the people of God, not simply something done to or for God in the sanctuary. Originally a secular term relating to any public service, it has come to mean the work of the people of God, specifically the form by which they conduct public worship.[1] Liturgy is, as James F. White has noted, "the quintessence of the priesthood of all believers in which the whole priestly community of Christians shares."[2] All worship is, therefore, liturgical.

The function of liturgy is twofold. It serves first as a servant of tradition. It is the means by which that which has been received from the Lord is delivered to us. It brings the past into the present. Liturgy also acts as the servant of fellowship, of *koinonía*, to use the New Testament term. It enables the participants to respond together to the revelation of God in true worship. Liturgy is the means, not the end.

Liturgy also provides a wholesome reaction against informality. If we are not careful, our worship can come across as a sort of religious "happy hour," rather than a time to hear God speak and respond to his call. Worship ought to have the unity of a drama, not the variety of a vaudeville. Liturgy also provides a reaction against exaggerated individualism. Public worship should always be more than individuals worshipping in public. Worship unites the continuing traditions of the past with the needs of the present. Tradition is not the heavy hand of the past weighing us down, but rather the

[1]Perhaps we still reflect the origins of the term in speaking of a worship "service."
[2]*Introduction to Christian Worship*. Nashville: Abingdon, 1980, p. 24.

covenant between father and son. Liturgy is the means by which we can express this covenant.

## Planning for Worship

Corporate worship is the focal point of religious practice for most Christians. It is the primary event during the weeks when faith is strengthened and one's inner being is renewed, enabling the worshipper to face with confidence the days ahead. If it is to have a profound impact on those who participate in it, worship must not be undertaken "off the cuff." It must be planned to insure that past and present come together in a meaningful way.

As with any project, planning for worship involves asking six basic questions: What is the event? Who is involved? Why are we doing it? When will it be held? Where will it be held? How will we do it? Worship does not just happen. In order to plan an effective, meaningful liturgy, the leader must have the answers to these queries. Let me propose some answers.

## What?

Worship is generally defined as "reverence for a sacred thing or person" and as "the form by which reverence is expressed." The word derives from the Old English *weorthscipe*, literally "worthy-ship," indicating that someone or something has been ascribed a special measure of value, respect of worth. It may be used in a secular sense, as in referring to a Lord Mayor in England as "Your Worship." More commonly, of course, it is used with religious meaning. Thus, Evelyn Underhill defined worship as "the response of the creature to the Eternal . . . an acknowledgment of Transcendence."[3]

James F. White has offered two helpful definitions. Focusing on what happens in Christian worship, he describes it thus:

> Called from the world, we come together, deliberately seeking to approach reality at its deepest level by encountering God in and through Jesus Christ and by responding to this awareness.[4]

Then, in a freer and less theological definition, he describes Christian worship as "speaking and touching in God's name."[5]

Taken together, these definitions show that worship involves the worshipers both in reaching out to God and in expressing the essence of their corporate human existence. The worshipping, i.e. the liturgical, community is one in which the paradox of being in the world, but not of the world is clearly expressed. If liturgy really is "the work of the people," it does not end with the benediction. It is carried beyond the sanctuary into the streets where the worshipers interact daily with the rest of the human community.

[3]*Worship*. New York: Harper & Brothers Publishers, 1936, p. 3.
[4]*Introduction*, p. 21.
[5]*Ibid.*, p. 22.

## Who?

In trying to answer this question, one must consider three elements, each of which plays an important role in deciding on the appropriateness of the liturgy to be used.

Above all else one must take into account the object of worship, i.e. God. Theology is the *sine qua non* for determining the character of the worship experience. One's understanding of God has a direct impact on the way one worships. For example, a service which tries to connect the congregation with Jonathan Edward's "angry God" will be markedly different from one which is introducing them to a kindly grandfather figure. What theology, what understanding of God, is to be used? This clearly is the "toughest nut to crack" in developing a liturgy, especially in the context of a military chapel where a variety of denominational backgrounds are represented. The answer is to be found in God's own record of himself, holy scripture in its entirety, the Old Testament as well as the New. We may not get a comfortable picture, but we will certainly get an accurate one.

The second element to consider is the congregation. Who are they? What is going on in their lives? In a military chapel there is a degree of common experience, but we should not assume that everyone's situation is precisely the same. What is the desired degree of congregational participation? How active or passive should it be? How is that participation defined? What are the needs of the congregation with regard to admonition, comfort, and instruction? These questions must be resolved if the liturgy is to be meaningful.

Finally, liturgy is dependent on the leadership of the service. Depending on the particular setting, this may involve the preacher, the liturgist, or both. What role is being played by the leader? Boss or co-participant? Priest or prophet? In the first instance, it seems clear that the leader should also be a worshiper, not a director who simply gives orders to those in the pews. As priest the leader brings the people to God. As prophet the leader brings God to the people. The attitude and abilities of the leader(s) have a direct impact on the meaning of worship for all involved.

## Why?

What is the purpose and motivation of our worship? Do we come to church simply because it is the expected and socially acceptable thing to do? Is it something we do out of habit? Or is it something more? In order to answer these questions, a number of elements come into play.

There is, foremost, the inescapable relationship to one's theology.[6] We must have a clear focus as to the nature of God before we can have a clear understanding of why we are engaging in worship. Are we in church so that we can somehow placate a deity whom we fear? Are we motivated by the need for thanksgiving, or adoration, or fellowship? Whatever the answer

[6]J. D. Chrichton, "A Theology of Worship," in *The Study of Liturgy* (Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold, eds. London: SPCK, 1978).

may be, it is certain that the concept of God expressed will in large measure determine the nature of our worship.

There is also a need to read and reflect on scripture, as well as on the history of the church and of one's own denomination and liturgy. If we believe that we are part of the great cloud of witnesses, of the communion of the saints, then we ought to have at least some knowledge of and appreciation for the inheritance that is ours. Each of these disciplines contributes to our overall understanding of the need of human beings to join together in corporate worship.

Finally, we must also reflect on our personal experience and beliefs. Regardless of our theological and historical heritage, we must still make decisions about worship in the context of the present. Our present did not arise *ex nihilo*, with no relation to our personal or collective past. Nevertheless, we are not automatons who simply accept without question what is given to us. It is necessary that each generation make its own judgments about its motivation for worship. In so doing we must be careful not to "throw out the baby with the bath water," rejecting our heritage out of hand as being irrelevant to modern life. There may be more importance in the "old stuff" than perhaps we would like to admit.

The first three questions are foundational for the development of meaningful liturgy. With the last three we move on to consider how we express our understanding and interpretation of that foundation.

## When?

Time is an essential element in the development of liturgy. It has been so all along, for we are told quite plainly in the book of beginnings that creation was accomplished in relation to time, i.e. six days (however one may wish to define them).

Several aspects of time are involved in developing liturgy. There is the timing of the service itself, i.e. the time of day and the length of the service, which reflects the needs of the people, local tradition or mere convenience. Next, one must consider the day of the week. Most worship traditionally occurs on the Sabbath or on Sunday, the Lord's Day, but is not restricted to only those.

Perhaps the most important aspect of time in relation to liturgy is the church year calendar, which provides the foundation of most Christian worship. It enables us to systematically work through the life of Christ in a liturgical setting. It focuses our attention on what God has done, and continues to do through the Holy Spirit.

The recovery and use of the church year helps us determine our priorities. It is a means of reliving the things that really matter in salvation history. When we recall the past events of salvation, they come alive in their present power to save. Performing acts of remembrance brings the original events back to us in all their meaning. Such anamesis—what Sigmund Mowinckel referred to in relation to the Psalms as "cultic acutalization"—is essential if our worship is to be worship at its best.

In this regard Christians can learn much from our Jewish brethren.

Perhaps the most familiar example is found in the Seder, the symbolic Passover meal, in which the present participants are involved in the ancient story—"We were slaves in Egypt . . ." In this regard, it may also be helpful to pay attention to the Jewish calendar. An appropriate recalling of the traditional feasts—Rosh Hashanah, Yom Kippur, Tabernacles, Hannukah, Weeks, as well as Passover—can add a richness to Christian worship.

## Where?

God is a God of history. He deals with human beings in their context, which is not only time but space. Biblical encounters between creature and Creator more often than not took place in rather ordinary locations. Biblical places of worship were originally ordinary places transformed by some faith event which occurred there—Jacob dreaming at Bethel (Gen 28), Moses tending sheep on a desert mountain (Ex 3), Jesus dying on an ordinary hillside. The location was not important in itself. What is crucial is the event.

Although we know that "real" worship can take place when the hood of a "Hummer" is the altar and an ammo box is the pulpit, the norm for worship is a building, a church or chapel. There is an important relationship between worship and architecture. The structure of the building we use does not merely house our worship; it shapes how we worship.[7] Architecture should—though often it does not—reflect a theological understanding of the act, the actors, and the object of worship. For example, the divided chancel arrangement focuses on the altar, the symbol of the sacrifice. The concert stage arrangement focuses on the pulpit and thus emphasizes the centrality of the word.

## How?

We can properly ask this question only after we have answered the others. When we ask this question, we are getting to the real "nitty-gritty," to the nuts and bolts of liturgy. We are also confronting the aspect of liturgy which most divides us. This should not be particularly surprising. The other questions are too cerebral. But the "how" . . . is what we experience weekly.

Worship as form has great variety. It is impossible to find legitimate Christian worship across the entire liturgical spectrum—from the "high church" pattern of collect/readings/prayers/Eucharist to the silence of a Quaker meeting. Which form is practiced by a particular congregation is determined by theology, history and culture.

This is not true only in civilian churches. Each military chapel has its own pattern. In the various chapels on an installation one will discover a variety of liturgical forms. At least one (more often than not the Main Post Chapel) will be relatively formal, while others will possess varying degrees of informality. Each can, however, rightly claim to be "Collective Protestant."

Whatever the particular pattern which may be used, meaningful liturgy

[7]White, *Introduction*, Chapter III, discusses the role of space in worship. He notes that there are five liturgical spaces (congregational, movement, choir, baptismal, sanctuary) and three liturgical centers (baptismal font/tank, pulpit, altar-table)..

ought to have certain basic characteristics. The primary focus should be directed toward the adoration of God, the contemplation of the reality, the mystery and the majesty of the divine. Secondly, the liturgy must help people interpret their life and work under God. There needs to be a connection between worship and ethics, enabling the worshiper to translate the affirmations of the sanctuary into working principles for life. Finally, the liturgy must assist in the process of dedicating the life of the congregation—individually and collectively—to God. The Church, if it is truly to be the Church, should be a community of commitment, a community of deed.

Every aspect of liturgy is involved in bringing these characteristics to life for the worshipping community. While the sermon has an important role in this process, too often the other elements are viewed as mere "window dressing." If worship is to have the unity of a drama, each part of the liturgy plays a vital role. There are no supporting actors. Is prayer less important than the sermon? The readings from Scripture? The music? The observations of Paul in I Corinthians 12 concerning the gifts of the Spirit and the various parts of the body are certainly applicable to the various elements of the liturgy.

## The Chaplain's Role

What is the role of chaplains in developing meaningful liturgy for the congregations they serve? Whether they like it or not, chaplains are liturgical theologians. As such they should give no less importance to the overall planning of worship than they give to preparation of their sermons. They should ensure that the liturgy involves the people both in God's revelation to them and in their response to God. They should seek to involve as many of the senses as possible. They should be creative, but not frivolous.

As liturgical theologians chaplains have a responsibility to be liturgical educators. To be effective in this task they should first, study—the Bible, Church history, theology, liturgy—to seek out valid and acceptable liturgical patterns.[8] They then have a responsibility to teach their congregations, to help them answer for themselves the six questions considered above. Together, pastors and people can work to recover what has become a forgotten art, the art of effective liturgical worship.

[8]A good place to begin in studying liturgy is the worship books of various denominations. A core library for studying liturgy and worship should include J. G. Davies (ed.), *The Westminster Dictionary of Worship* (Philadelphia: Westminster Press, 1972), Gregory Dix, *The Shape of the Liturgy* (London: Dacre, 1945), Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold (eds.), *The Study of Liturgy* (London: SPCK, 1978), Evelyn Underhill, *Worship* (New York: Harper & Brothers, 1936), and James F. White , *Introduction to Christian Worship* (Nashville: Abingdon Press, 1980). Each contains additional bibliographical information for more detailed study.

# The Communion Rite of the Roman Liturgy: Problems in Non-Verbal Communication

**William D. Thompson**

What's all the fuss? It all seems pretty straightforward. Everyone says the Our Father and shakes a few hands when the invitation is given. When the communion ministers are ready, the ushers let the people come forward row-by-row to receive communion. Afterward the presider reads the prayer after communion.

From my vantage point, the problem with the communion rite centers around the question of how the presider and people think about ritual in general. Is the liturgy just a random series of rites one after the other? Not at all—the liturgy is the meeting of two liturgies, Word and Eucharist, with brief rites of gathering and dismissal. The liturgy can feel random when it seems to belong to someone else, when we seem to be an audience, or when the communication of the actions are distorted or unclear. I contend that the present communion rite is well suited ritually to the needs of the assembly, given the constraints of time and the various sizes of Roman congregations. The major problem and criticism I see here is that of the non-verbal communications within the rite.

Liturgy is the language of those who have fallen in love with God. It is not didactic words about God from one more knowledgeable person to another more ignorant. Neither is liturgical language meant to be entertaining, relying solely on the actor or the crowd for its efficacy or its desired emotional response. Rather, the symbolic ritual language of liturgy engages persons by setting them in relation to self, others and God.[1] Further,

[1]David McNorgan, "Eucharist: Symbols and Ritual," in *National Bulletin on Liturgy*, Vol 22 - Number 118, Sept 1989, p 136.

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liturgical language is not exclusively verbal (liturgical words have a non-verbal dimension insofar as they are essentially metaphorical). Metaphor is at the heart of the liturgical language of love, both verbal and non-verbal. If the communion rite is to be celebrated by the entire assembly authentically, the specifically non-verbal elements of this ritual, that is the symbols, the physical environment, and the ritual interaction of the ministries, demand our concern. The entire communion ritual needs to communicate the paschal mystery not as a dogma or facts about God, but as the metaphor for all human existence and all creation. We are the life, death and resurrection of Christ in the world.[2]

The communion rite

> is the assembly doing what a Catholic assembly is meant to do. It is what we have done so well that we are freed from looking at directions in books, freed from page turning or spoken signals, freed to enter fully into the meaning of these words and movements and deeds.[3]

More than in any other part of the catholic Sunday ritual, the communion rite belongs specifically to the entire assembly. The prayers and litanies and songs are the assembly's. The processing is very specifically the assembly's. And the eating and drinking the body and blood of Christ is above all the assembly's. The communion rite is the getting into our whole being what is the stuff and shape of catholic life.

What has happened since the liturgical renewal of Vatican II is a steady erosion of intentionality and symbolic clarity within the assembly. By intentionality I mean attentiveness: the self-conscious process of meaning making. By symbolic clarity I mean that all the symbols of the ritual need to conjure up in our consciousness everything that is the opposite to sin. The symbols and ritual action need to convey with clarity the demands of Christian conversion, the thresholds through which we must pass. "Anything less than clarity in symbol and ritual action suggest that sin is trivial and coming to life in Christ is inconsequential."[4]

The problems began in the 8th century. The eucharist prayer was said in low voice in Rome. The use of unleavened bread and "hosts" was introduced as a reaction to the Eastern tradition. The most significant problem began with the custom of receiving communion on the tongue, and not in the hand. This "new" practice was sanctioned by the Council of Rouen in the reign of Louis the Pious: "The Eucharist is not to be placed in the hands of any layman or laywoman but only in their mouths."[5] This was most certainly to be understood as a sign of respect, yet it had a devastating effect on the intentionality and symbolic understanding of the assembly to our day. The use of the cup and intinction (a practice of the East) was

[2]Ibid., p 137.

[3]Gabe Huck, *The Communion Rite At Sunday Mass* (Chicago: Liturgy Training Publications, 1989), p 9.

[4]David McNorgan, "Eucharist: Symbols and Ritual," in *National Bulletin on Liturgy*, Vol 22 - Number 118, Sept 1989, p 139.

[5]Robert Cabie, *The Church At Prayer*, Vol II, (Collegeville: the Liturgical Press, 1986), p 135.

rejected in the West by the Council of Braga in 675 and again stated by the Synod of Clermont in 1095.

The communion rite begins after the singing of the Great Amen by the assembly at the close of the eucharistic prayer by the presider. Here the action of the assembly intensifies. The visual focus is more on the assembly as a whole. The assembly stands and continues to face the presider in a further dialogue. Better that the assembly on one side of the room turn now and face the other side in preparation for the Lord's prayer. The presider should then encourage everyone to join hands as the prayer is recited. This turning and joining would allow strangers to enter into communion with each other with the vivid human senses of touch and sight. With repetition these gestures would become automatic. The people again face the presider who now addresses a prayer to Christ directly. Since all of the other prayers of the liturgy are directed to the first Person of the Trinity, this prayer should be said with a different posture by the presider, perhaps with eyes cast down at the eucharistic elements on the table. At the end of this prayer, the presider greets the people in the form of a blessing, "The peace of Christ be with you always," to which the assembly answers, "and also with you." An assisting deacon or the presider then says, "let us offer each other the sign of peace." Often this is occasioned by a small homily, which is out of place with the action of the assembly and presupposes ignorance on the part of the people. The temptation on the presider's part to do this is understandable since, with our a proper Gathering Rite as "passage" and "hello's", this rite of peace has deteriorated to a "have a nice day" ritual, rather than the ritual of "shalom" in anticipation of the reception of the eucharist. The action of the people should illustrate a basic dimension of the peace we seek in the healing of human relationships and of the assembly's commitment to the work of peace wherever it is needed. Because it is an action, hands need again to be touched. It is not simply a verbal exchange.

The breaking of the bread by the presider is accompanied by the acclamation of the people, "Lamb of God, you take away the sins of the world . . . etc." This is repeated for as long as it takes to break the one loaf. We must stop using a large flat host for the presider and individual servings for each member. Unless we are breaking bread, real bread, the Gospel symbolism is greatly impoverished. And unless it comes form one loaf, the very symbol of the assembly itself is lost. It is during this action that the eucharistic minister of the cup should pour the wine from a flaggon, consecrated along with one cup, to smaller cups for easy distribution. The breaking of the bread and the spilling of the cup or flaggon should be simultaneous. The presider now shows the elements to the people and says, "This is the Lamb of God who takes away the sin of the world and happy are those who come to the table." What follows is short, but very important response of the people. They respond: "Lord I am not worthy to receive you, but only say the word and I shall be healed." This showing, saying and responding segment is often glossed over because the penitential rite, during the Gathering, has already called to mind the sinfulness of the assembly. For this reason, the penitential rite has no place at the Gathering, and is better suited here.

The procession of penitents to the healing of communion is no mere standing in line *a la* McDonalds. The only formal and liturgical procession that involves all of the people is a significant experience, and would be better seen if the entrance procession of the presider and ministers, at the start of the present Gathering Rite, was eliminated. This communion procession of believers recalls and recapitulates the informal procession which brought everyone from their homes to the church for the gathering. This movement also brings the assembly closer to the table. This requires the communion stations to have physical proximity to the altar to which all have been invited.

Before the presider's concluding communion prayer, there needs to be time for quite, private reflection. The concluding prayer reminds us, without negating our personal identity, that we are a communal people of faith.

# Public Prayer

**Robert G. Leroe**

Public prayer is a vital part of worship overlooked by many evangelical churches. Prayer has experienced a devolution, being abrogated to a minor aspect of the order of service. We are compelled to acknowledge God, so, driven by tradition, we include at least an invocation, pastoral prayer, and a benediction.

Our non-liturgical churches have no prayer book, yet we have a liturgy, worship structure which either evolves or is thoughtfully prepared. Even the freest churches develop a comfortable pattern, so that regular attendees know what to expect. Churches may gain a reputation for strong preaching or an impressive music program, social services, or religious education. Are they equally renowned as houses of prayer?

Clergy who are convinced of the "primacy of preaching" are dangerously prone to regard the sermon as the central focus of the worship service and relegate the prayer time as secondary. Some churches have (at least honestly) labeled what they do on Sunday as "preaching services," deleting the word "worship."

Throughout sacred history the people of God have sought to glorify the Almighty by offering prayers in public assemblies. The Hebrew psalter became both a prayer and song book for the worshipping community. The Jewish Temple was a place of sacrifice, and with the Temple offerings came an abundance of prayer. The religious congregation was a community bound by prayer.

Puritan writer Thomas Watson wrote that "prayer is more powerful when many join and unite their forces."[1] The "prince of preachers," C.H.

[1]Thomas Watson, *A Body of Divinity* (Michigan, Sovereign Grace), p. 396.

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Spurgeon made the assertion that "prayer is one of the most weighty, useful, and honourable parts of the service . . . it ought to be even more considered than the sermon," strong words from a respected pulpiteer.[2] Spurgeon allegedly confessed that if given the choice between praying or preaching in a service, he would choose to pray. The prayers offered to God in public are a public action greater than any political force within society. An old expression proclaims, "More things are wrought by prayer than this world dreams of." Public intercession is rebellion against the secular taint of a fallen world.

Eugene Peterson claims that "The single most widespread American misunderstanding of prayer is that it is private. Strictly and biblically speaking, there is no private prayer. *Private* in its root meaning refers to theft. It is stealing. When we privatize prayer we embezzle the common currency that belongs to all . . . we can no more have a private prayer than we can have a private language."[3] Many of the prayers of the Bible were composed in private, but later prayed publicly.

Why distinguish between public and private prayer? When praying in public, one is addressing the concerns of the corporate body. This is not the time or place to conduct a private conversation with God, or to unburden one's self concerning one's own needs, burdens, faults, and joys. The awareness of others should limit indulging in personal needs. When I pray by myself, I can enjoy the luxury of long pauses and groanings "too deep for words" (Rom 8:26). In public one is interceding for the congregation, and the focus is not on self or personal issues, unless it is during a time designated for prayer requests and praises.

Clergy and laity alike need to pay close attention to the language of public prayer. Sometimes we unintentionally yet irreverently speak *of* God in prayer instead of *to* Him: "We pray that God may be pleased to honor His word . . . because we know that God says in His word . . . etc." To whom are we speaking? Many prayers claim to be Godward, yet are really subtle sermons directed to the listening congregation. There is a time to preach and a time to pray; let's not confuse the two. Some treat God very casually in their prayers. God is our Friend, but not our Good Buddy. I may feel comfortable in my unit commander's presence, but I don't call him by his first name. Those who pray with little preparation tend to use God's name as a stop gap to make up for a loss of words, and are guilty of "vain repetition." Many prayers are simply a collection of pious phrases with little substance.

Hidden agendas may accompany what are supposed to be sincere, selfless prayers. Public prayer is not an occasion to show off one's humility: "O Lord, Thou knowest we are most unworthy. Thou knowest there was never gathered round a more polluted, unworthy set of sinners than those who are now seated before Thee."[4] Flattery of individuals is uncalled for in

[2]C.H. Spurgeon, *Letters to my Students* (Associated Publishers & Authors), p. 59.

[3]Eugene H. Peterson, *Earth & Altar, the Community of Prayer in a Self-Bound Society* (Downers Grove, IL: InterVarsity Press, 1985), pp. 15-16.

[4]Samuel Miller, *Thoughts on Public Prayer* (Philadelphia, 1949), pp. 202-203.

prayer, and the opposite is equally true. A minister prayed for the President of the United States in his presence, "Give President Jefferson wisdom to discharge his duties aright; for Thou knowest that he exceedingly needs it."[5]

A sense of humor is a wonderful gift, but one that should be deleted from public prayer. At a USACHCS graduation several years ago, the chaplain delivering the invocation turned his prayer into a comedy monologue. The audience couldn't help but laugh, but the inappropriate use of humor in this setting was embarrassing (yes, God certainly has a sense of humor—He made us!)—but a public prayer is a strange occasion to tell jokes. This was not a prayer, it was a performance.

Most clergy take considerable time preparing their sermons, yet seem content to pray extemporaneously. I am convinced that some have the attitude as they stand up to pray, "Lord, I can't wait to hear what I'm about to say." The result is careless and hasty prayers. The sacredness of worship deserves well-thought out prayers, delivered from an outline or manuscript. The result will be prayers which are meaningful and eloquent, yet not mechanical. The same fire in the study which produces a sermon can produce a heart-felt prayer to the glory of God. Filled with the implications of the morning Scripture, the pastor can pray the passage to God. This does not mean to instruct God on His word, but to thoroughly ground our prayer in Scripture so that the tone and point of the prayer reflect the message of the word.

A criticism of formal prayers is that they sound mechanical. Prayers can be lifeless, particularly if they are given by one who is simply on "automatic pilot." Clergy can get into a rut, and have all their prayers sound alike. Variety does not demand eloquence but simply an imaginative sincerity.

After a long list of prayer requests, the pastoral prayer often sounds like a newsletter; we know what's coming because we heard the needs the first time around. The congregation could be encouraged to write their requests and give them to the minister prior to the service, which would save time and eliminate the need to comment twice on parish concerns.

Public prayer is not a pulpit performance. I question the validity of "cathedral voice" because people simply do not talk with such affected tone of speech. The voice of one delivering a prayer in public should be natural and recognizable, yet reverent. And unless one was born in the seventeenth century, there is little justification for using King James English in prayer. The exception to this would be the use of the pronoun Thou with reference to God. Those who choose this form should be consistent, not interchanging Thou and You in the same prayer.

Personal spirituality is critical to the composition and delivery of public prayer. We stand redeemed and worthy to approach the throne of God due to His grace; yet one cannot attain any degree of excellence in public prayer who does not seek quality time with God in personal devotions. The way to learn to pray publicly is to maintain habitual communion with God. Spurgeon urged his students to "pray as one who has tried and proved his God, and therefore comes with undoubting confidence to renew his plead-

[5]*Ibid.*, p. 195.

ings.''[6] In our oral communication to God every word must be Godward, from a heart filled with God's love and fixed on the needs of those whom we represent. Then we will deliver spiritually sound prayers. Then the effectual, fervent prayer of a righteous individual will avail much (James 5:16).

After we have finished praising God, offering thanks, presenting our petitions, and confessing our sins, how do we close? There is great beauty in a benediction or doxology (eg. Heb 13:20-21, Rom 15:13, II Cor 13:14, Jude 24-25). The prayers of Jesus did not have any set closing phrase. In the ''Lord's Prayer'' the clause ''For Thine is the kingdom and the power and the glory forever, Amen'' (Mt 6:13) is omitted in the earliest manuscripts. The word ''Amen'' is certainly appropriate, for it conveys the idea of truth and certainty, and is an enthusiastic interjection, as if to say ''So be it! God grant it! Let it be!'' ''Amen'' signifies assent to what has been expressed. Yet while appropriate at the close of prayer, it is not required. Neither is the phrase ''in Jesus name'' mandatory to close a prayer. The spirit and content of prayer will determine whether we are praying in Christ's name.

Prayer is so basic, yet so complex. In a lifetime of prayer will we ever truly comprehend the implications of our divine conversations? As we plod on in our devotion, God accepts our offerings, both public and private. We can take advantage of His grace, or we can seek to refine our public prayer in a manner which will bring honor to His name.

[6]Spurgeon, p. 55.

# New Directions in Evangelical Worship

**R. J. Gore**

Evangelicals are notoriously ahistorical.[1] For many, church history began with the rise of the nineteenth-century prophecy conferences, or the onset of the twentieth-century fundamentalist/modernist controversy. As might be expected, this limited perspective has influenced the way evangelicals approach the study of theology and related disciplines. For example, much of the modern renewal movement in worship, or liturgy, has occurred without significant contributions by evangelicals. This lack of involvement has been to the disadvantage of evangelicals in the church-at-large. For the military chaplaincy, it has placed an additional barrier between evangelicals and mainline Protestants in collective Protestant services. Basic issues of doctrine and the very practical question of what constitutes a general, or collective Protestant service have frequently been matters of debate.

Modern liturgical efforts pioneered in the Roman Catholic Church or, more recently, in the mainline Protestant denominations,[2] have the trappings of unwarranted novelty to many evangelicals. Evangelicals have frequently been suspicious of Catholic and mainline Protestant sources in doctrinal matters; why should these sources be trusted in the foundational issue of how to worship rightly? In spite of evangelical aversion, modern liturgical developments (including involvement of the laity, frequent communion, and

[1]Martin Marty, quoted in Jeffery L. Sheler, "From Evangelicalism to Orthodoxy," *U.S. News and World Report*, January 15, 1990, p. 59.

[2]For a general history of liturgical renewal, see Massey Hamilton Shepherd, Jr., "The History of the Liturgical Renewal," in *Liturgical Renewal of the Church*. ed. Massey Hamilton Shepherd, Jr. (New York: Oxford University Press, 1960), pp. 21-54. A briefer, but more up-to-date discussion may be found in the article by H. Ellsworth Chandlee, "The Liturgical Movement," in *The New Westminster Dictionary of Liturgy and Worship*. ed. J.G. Davies. (Philadelphia: The Westminster Press, 1986), pp. 307-14.

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the use of a formal liturgy) are grounded in biblical precedents and the historical practice of the church. Indeed, the *key emphasis* in modern liturgical renewal has been the recovery of the past.

## Rediscovery of the Early Church

The result of liturgical renewal has been a broadened, enriched view of worship possibilities, accompanied by an increasingly refined focus on those elements essential for Christian worship. More specifically, the worship of the early church[3] was characterized by its adaptation to the particular needs of various congregations in diverse cultures. Nevertheless, it was *catholic* worship, and provided an underlying unity of synaxis and eucharist, a clearly defined pattern that was transcultural.[4]

Until recently, neither the richness of cultural diversity nor the consensus of an underlying unity were prominent in the modern, highly segmented evangelical community. These emphases are now having an impact on evangelical worship. Indeed, evangelicals with various denominational ties are in the midst of a shift towards liturgical renewal, a movement that is characterized by a rediscovery of the depth and breadth of Christian worship. Evangelicals are experiencing a growing awareness of the richness of diverse liturgical forms, rites, patterns, and ceremonies. This holds great promise particularly for military chapel communities which often suffer from the wide diversity of worship forms and the rapid turnover of assigned chaplains.

Renewal efforts on the part of contemporary evangelicals include the rehabilitation of liturgical notions that have a long and esteemed history. Some times renewal occurs as the direct result of careful thought and reflection. At other times, curiosity or pragmatism provides the impetus for renewal. Regardless of the motives, liturgical renewal is now a given in the evangelical community, so that the issue is no longer *whether,* but *how* shall we renew the liturgy. The Chaplaincy needs a model for its collective Protestant service which provides for continuity in pastoral care, a general pattern for corporate worship, and sufficient freedom for each chaplain to fulfill his or her denominational requirements.

## Evidence of Renewal

Evangelicals appear to be engaged in a paradigmatic shift,[5] turning from accepted styles of worship to liturgical renewal along more catholic and

[3]The standard work on the early church is Josef A. Jungmann, *The Early Liturgy,* trans. Francis A. Brunner. vol. VI: *Liturgical Studies*. (Notre Dame: Notre Dame Press, 1959).

[4]Synaxis consisted of the readings, psalmody, and prayers of the synagogue, to which the new celebration of eucharist was added. The classic discussion of this pattern that unified early worship is found in Dom Gregory Dix, *The Shape of the Liturgy.* (San Francisco: Harper and Row, 1945), pp. 36ff.

[5]While many remnants of the reformation worship linger in evangelical circles, perhaps the most important influence has been the effect of Methodist (and Baptist) frontier revivalism. John F. White, *Christian Worship in Transition.* (Nashville: Abingdon, 1976), p. 72; and Robert Webber, *Worship Old and New,* pp. 82-3, refer to this influence. Specifically, the revivalist service, which consisted largely of hymnsinging, praying, and evangelistic preaching, has been a major influence on the modern "preliminaries and sermon" approach to worship.

historical lines. Evangelicals are well into a process of rethinking this issue. In recent years, books on the history of worship, the theology of worship, and suggested orders of worship have carved out a sizable niche in the market. Since 1970, evangelical authors have addressed every aspect of worship, from pleas for more spontaneity and relevance to recommendations for wearing vestments, making the sign of the cross, and using incense!

Among the volumes now available are: Allen and Borror's, *Worship: Rediscovering the Missing Jewel;* Paul Engle, *Discovering the Fullness of Worship;* Thomas Howard, *Evangelical is Not Enough;* James A. De Jong, *Into His Presence*; James B. Jordan, *The Sociology of the Church*; John MacArthur, Jr., *The Ultimate Priority*; Ralph P. Martin, *The Worship of God*; Robert A. Morey, *Worship Is All Of Life*; Anne Ortlund, *Up With Worship*; Robert G. Rayburn, *O Come, Let Us Worship*; Ray C. Stedman, *Body Life*; G. Vandooren, *The Beauty of Reformed Liturgy*; Robert E. Webber, *Evangelicals on the Canterbury Trail, Worship Is A Verb, Worship, Old and New*; and, Warren W. Wiersbe, *Real Worship*.[6]

In addition to these volumes, a plethora of periodical articles have appeared, new publications devoted to the promotion of liturgical renewal have begun, workshops and seminars have become widespread, and church affiliations have been changed—all in the name of worship renewal.[7] Surprisingly, interest in liturgical renewal is appearing in the most unlikely places. According to a recent article on liturgical trends,[8] movement toward more historic forms is taking place within Pentecostal, Nazarene, and Baptist circles.[9] Similarly, Presbyterians are wrestling with issues of liturgical renewal and the relevance of traditional Presbyterian forms of worship.[10] While not all evangelicals have been touched by the impetus to renew the liturgy, increasing numbers from a wide spectrum of faith groups have begun to ask the same questions, and to propose similar answers.

## Issues In Evangelical Liturgical Renewal

The questions which have been raised and their proposed answers serve as topics for the discussion of liturgical renewal. The questions may be briefly stated: (1) What is the role of the laity in worship? (2) What is the structure of evangelical worship? (3) What is the role of the whole person in worship?

[6]Ralph J. Gore, Jr., "The Pursuit of Plainness: Rethinking the Puritan Regulative Principle of Worship." Ph.D. dissertation, Westminster Theological Seminary, 1988.

[7]Richard H. Schmidt, "500-Member Pentecostal church will become an Episcopal parish," *The Episcopalian*, February, 1990, p. 1.

[8]Sheler, op. cit., p. 59.

[9]Marion D. Aldridge, *The Pastor's Guidebook: A Manual for Special Occasions*. (Nashville: Broadman, n.d.).

[10]Among those pushing for renewal along more historic, catholic lines, are many "reconstructionist" Presbyterians. Most notable among this group is James B. Jordan, whose *Sociology of the Church*. (Tyler, TX: Geneva Ministries, 1986) is a virtual manifesto for liturgical renewal.

## Worship and the Role of the Laity

Perhaps no single issue has driven evangelical liturgical renewal as has the question of lay involvement. Robert Webber has noted, there is an increasing desire among evangelicals to return worship to the people.[11] It is a theological maxim that Protestants adhere to the "priesthood of the believer." It is also a fact that since the Reformation,

> a Protestant clericalism developed, with the minister occupying a central and determinative role as leader and chief performer in the service. The preaching of one man in a raised pulpit took pride of place, and this arrangement reduced the worshipers to the level of an inert body of passive auditors.[12]

While evangelicals have failed to see the implications of the priesthood of believers for corporate worship, 'the Roman Catholic Church has now made this very doctrine central in its celebration of the liturgy.[13]

## Worship as Freedom

Although guilty of many failures in this regard, evangelicals have recognized the inadequacy of the status quo. One effort to resolve the lack of lay involvement has been the rise of the "body life" movement in evangelical churches. This movement finds its impetus in Ray Stedman's landmark book, *Body Life*,[14] written in 1972 to explain efforts to return to New Testament practices in worship. These include open requests for prayer, testimonies, Scripture and praise songs, and an emphasis on each member's gifting by God's Spirit. These elements had been a vital part of traditional Pentecostal worship for years, and have appeared in non-formal settings in many evangelical churches. Stedman and others argued for the inclusion of body life practices in the regular, corporate worship of the church, in order to make worship relevant to the laity and to encourage active lay participation.

Among those who pursued similar aims were the "new life" Presbyterian churches under the leadership of Jack Miller, an Orthodox Presbyterian minister. This movement differed from the more traditional Presbyterian approach by emphasizing lay participation through spontaneous prayer and celebration, the lifting of hands, clapping, giving praise, and the singing of Scripture and praise songs.[15] "New life" churches, focusing on evangelism and discipleship, have influenced many of the more traditional Presbyterian forms of worship. In so doing they have elevated parishoners from mere spectator status to active participants, and have developed worship that is truly "congregational."

[11]Robert E. Webber, *Worship Is A Verb*. (Waco: Word, 1985), p. 127.

[12]Ralph P. Martin, *The Worship of God*. (Grand Rapids: Eerdmans, 1982), p. 7.

[13]"The Constitution on the Sacred Liturgy," II, 14, in Austin Flannery, O.P., ed., *Vatican Council II, The Conciliar and Post Conciliar Documents*. (Northport, NY: Costello, 1980).

[14]Ray Stedman, *Body Life*. (Ventura, CA: Regal, 1972).

[15]Key "new life" themes have been expounded in George Miladin, "Hymns Don't Need To Be Vertical," *Presbyterian Journal*, May 23, 1984, pp. 10-1; Bernard J. Stonehouse, "Worship Regulated by the Scriptures," *Presbyterian Journal*, February 4, 1987, p. 13 and "It's Important to Be Open to Change," *Reformed Worship*, 11 (Spring, 1989), 14-5.

## Worship as Form

Even as some churches have pushed for less structure in order to recover the priesthood of the believer, others have argued for a more formal, structured approach to worship. Robert Webber has encouraged evangelicals to return to historic, liturgical structures as a means of involving the laity.

> Another practical reason for restoring the biblical sequence of Preparation, Word, Table, and Dismissal is that it makes possible the recovery of the priesthood of all believers. . . . in the sixteenth century, the Reformers insisted on a form of worship that was distinctly congregational—a worship done *by the people*.[16]

For Webber, the congregation's structured responses to the readings, litanies, and prayers—as well as weekly eucharistic celebration—are an effective means of involving the laity in worship.

A similar line of thinking appears in James Jordan's call to return to formal, liturgical patterns in worship. For Jordan, the very nature of worship demands entire congregational participation, and he proposes a structured liturgy as the best means of achieving that goal.

> Evangelicalism needs a return to formal and Biblical worship. Worship is a public act, performed on the surface of God's true altar, the world, before His throne. Man's chief end is to glorify and enjoy God, and worship is done for God's pleasure. It is man's highest privilege to dance before the throne of the King of kings, to make a public ritual of the affirmation of the primacy of God.[17]

The total congregation becomes involved through responses, prayers, litanies, processions, psalms, and eucharistic celebration.

## Form and Freedom

On the surface it may appear that form and freedom are mutually exclusive. They are actually compatible and necessary. The Scriptures portray the early co-existence of institutional and charismatic tendencies along with their ensuing tensions.[18] It is no surprise that evangelicals are encountering difficulty reconciling liturgical practices that highlight the freedom and spontaneity of God's Spirit, and also the form which has evolved over the centuries. Both form and freedom are necessary to life,[19] and both are necessary to a proper renewal of liturgy.[20]

As evangelicals wrestle with recovering the essence of early church worship there will be an enrichment of worship and a cessation of lingering suspicions regarding Roman Catholic and mainline Protestant liturgies. This will benefit interdenominational settings, such as the military chapel where evangelicals worship with those from diverse traditions.

[16]Webber, *Worship is A Verb*, p. 131.

[17]Jordan, op. cit., p. 25.

[18]Webber, *Worship, Old and New*, pp. 33-43; Martin, op. cit., 187-208.

[19]Francis A. Schaeffer, *The Complete Works of Francis A. Schaeffer.* 2nd edition. (Westchester, IL: Crossway, 1982), V:385-6.

[20]Paul Anderson, "Balancing Form and Freedom." *Leadership*. VII: 2 (Spring, 1986): 24-33 and Webber, *Worship is A Verb*, pp. 133-4.

## The Shape of Evangelical Worship

A second area which focuses on issues of liturgical unity and diversity involves the shape of liturgy. Evangelical worship must be distinguished from its constituent elements. Shape refers not only to the logical sequence of the liturgy, but to more important issue of pattern, model, structure, or principle which underlies and defines the relationship of the parts.[21]

### Problems With the Preaching Model

Worship has traditionally occurred in one of two shapes, patterns, or models: (a) the ancient pattern of synaxis and eucharist, and (b) the medieval model of the prone. The ancient pattern has also been referred to as the service of Word and Table, emphasizing the necessity of both parts for a complete liturgy.[22] The prone, a vernacular service of prayers, creed and preaching that developed during the middle ages, became the primary form of worship in Zwingli's Zurich. Non-eucharistic in nature, much of modern Protestant worship has followed the pattern of the prone in modern "preaching services."

There have been two significant thrusts in evangelical worship, different in focus, yet both illustrating the poverty of the "preaching service" model. The first, the "body life" approach, has recognized the necessity of emancipating worship from the control of the professionals, and entrusting it to the laity for genuine participation and spontaneity. The involvement of laity in the particulars of worship is essential to correcting the spectator stance and show-business quality often characteristic of the "preaching service." It is possible to use informal and spontaneous elements in any worship setting, without necessarily modifying the structure or seriously altering the shape of the liturgy.

### The Two-Fold Shape

Another approach, espoused by some who prefer a more formal style of worship, has addressed the imbalance and incompleteness of a "Word" only service, and has sought to reintegrate the service of the "Table" for a more holistic and biblical model. This presents a serious challenge to the traditional "preaching service," for it significantly alters the shape of the liturgy, preferring the early church pattern to the medieval model. Those proposing a return to the "Word and Table" model are not against preaching per se; they are simply dissatisfied with an incomplete liturgy.[23] For many who hold this position, a service of the Word alone is truncated worship, lacking direction, completion, and wholeness.[24]

[21]Dix, op. cit., p. 2.

[22]William D. Maxwell, *A History of Christian Worship,* 1936. (Grand Rapids: Baker, 1982), p. 13.

[23]Jordan, op. cit., p. 9.

[24]Nicholas P. Wolterstorff, "The Genius of Reformed Liturgy," *Reformed Worship,* 2 (Winter 1986/1987), 8-11; James A. De Jong, "Calvin the Liturgist," *Reformed Worship,* 9 (Fall, 1988), 35-7; and Dolores E. Dunnett, "The Eucharist: Representative Views," *Journal of the Evangelical Theological Society,* 32:1 (March, 1989): 63-71.

There is ample biblical and historical justification for restoring the eucharist to the weekly liturgy. Modern liturgical scholarship has achieved widespread agreement on the necessity of frequent Communion. This position is based on the overwhelming biblical evidence that the New Testament church celebrated and Lord's Supper at least weekly.[25] On the strength of New Testament evidence the sixteenth-century reformers nearly unanimously spoke in favor of weekly Communion. Calvin taught that Communion should be observed "at least once a week."[26] John Wesley advocated that, and practiced it as well. While evangelicals are not necessarily bound to tradition, it is difficult to ignore the preponderance of evidence in favor of the "Word and Table" model.

### A Working Model

In light of arguments against the traditional "preaching service," evangelicals might consider a proposal offered by Robert Webber. Webber has taken the two-fold shape of Word and Table and expanded it to a four-fold pattern, incorporating both doctrinal and historical developments. To the basic pattern of Word and Table, Webber suggests the addition of two dynamics: (1) a gathering, or preparation, and (2) a dismissal. This basic pattern is flexible and "can be adapted to any church—Baptist, Independent, Presbyterian, Methodist, Charismatic, etc."[27] The resulting model consists of Preparation (call to worship, invocation, confession of sin, opening hymn, etc.), the Word (Scripture readings, sermon, affirmation of faith, intercessions), the Table (presentation of gifts, thanksgiving, fraction, distribution) and the Dismissal (charge, benediction, recessional hymn).

Webber's pattern may well serve as a basis for evangelical agreement. The structure is biblically and historically accurate. The essential elements are minimal and can be arranged to suit the needs of any particular body. The level of congregational participation may be maximized by incorporating worship leaders, using responsive litanies and prayers, providing time for sharing, singing, or giving praise, and invitation to participation in communion. Both "body life" and "high church" elements may be employed partially, or totally—all at the discretion of the worship leader. Military chaplains may find this the most helpful solution yet to the tensions that arise from collective Protestant worship.

## Worship and the Whole Person

This brings us to consider worship and the role of the worshiper. How is worship to be done? Is it enough to sit and listen to a sermon? Much of

[25]Acts 2:46, 20:7; I Corinthians 11:18; see also Oscar Cullmann, *Early Christian Worship*. trans. A. Stewart Todd and James B. Torrance. (Philadelphia: Westminster, 1953), p. 29; Jungmann, op. cit., p. 29; Maxwell, op. cit., pp. 1-5; Webber, *Worship Old and New*, p. 51.

[26]John Calvin, *Institutes of the Christian Religion*. ed. John T. McNeill, trans. Ford Lewis Battles. Library of Christian Classics, vols. 20-21. (Philadelphia: Westminster, 1960), IV, xvii, 43.

[27]Webber, *Worship Is A Verb*, p. 49.

evangelical worship has required little more from its participants than a willing ear. Today this concept of worship is under increasing criticism. Luther declared that since God gave him five senses, why should he worship with only one! Evangelicals are now asking similar questions, and finding answers along lines that were previously off limits.

## The Puritan Legacy

It is significant that one of the predominant theological motifs in American church history has been Puritanism. Since much of modern evangelicalism can trace its ecclesiastical or intellectual origins back to Puritanism, it is fair to state that Puritanism has exercised significant influence on modern American evangelicalism. One key Puritan notion that has effectively molded evangelical worship is that idea that worship is largely an exercise of the mind.

> The puritan theory is that worship is a purely *mental* activity, to be exercised by a strictly psychological 'attention' to a subjective emotional or spiritual experience.[28]

Or, as another author has stated it, much of modern Protestant worship "has become an experience of the intellect rather than an event involving one's whole being."[29] Puritanism was not the only culprit in the impoverishment of worship; it is merely one extreme, which, along with its opposite, excessive sacramentalism, has produced a polarization in liturgy. Much of the renewal of the liturgy has involved efforts to bridge the gap between the extreme positions represented by the Puritan tendency toward rationalism and the Catholic (or Orthodox) predilection for the symbolic or ceremonial.

> The type of mind called "catholic" is apt to build up a too elaborate system of rites, ceremonies, and ordinances, and thus to confuse the material with the spiritual. On the other hand, the Puritan is apt to place too much importance upon the reason and the intellect, and, in consequence, is in danger of becoming dogmatic and hard.[30]

As should be evident, neither position, maintained in its extremity, allows for wholeness in worship.

## Towards Holistic Liturgy

There is a tendency for liturgy to move toward the verbal or visual. As one Catholic writer has explained,

> there is a type of culture and people for whom the oral-aural communication predominates and another for whom the visual (the image, the figure, color, ritual representation) communication is more predominant.[31]

[28]Jordan, op. cit., p. 30.

[29]Dix, op. cit., p. 312.

[30]James F. White, "Where the Reformation Was Wrong on Worship," *The Christian Century*, October 27, 1962, p. 1076.

[31]Luis Maldanado, "The Church's Liturgy: Present and Future," in *Toward Vatican III*. ed. David S. Tracy. (New York: Seabury, 1977), p. 226.

Each person learns and worships primarily through one of three ways: through seeing, hearing, or experience/feelings.[32] The worshipper who is audio-oriented may find a liturgy that is predominantly verbal to be quite satisfactory. In contrast, one who is visually oriented will be more attracted by color, the use of sacred time/space, procession, and structure. Finally, the feeling-oriented worshiper may prefer greater spontaneity and opportunities for movement, touch, or emotional expression. These diverse orientations render it impossible to develop a uniform liturgy, suitable for all persons at all times, yet they encourage flexibility in adapting the pattern of worship to individual congregational needs.

Balance is essential in worship, a harmony between the rational and the non-rational, between word and symbol, and between the Word and Sacrament.

> Regardless of the particular orientation of an individual, the fact remains that he operates on all levels, seeing, hearing, tasting, smelling, touching, thinking, rejoicing, sorrowing. Thus, a balanced service of worship will speak to the mind, but it will also speak to the heart, to the emotions, to the will.[33]

A balanced approach to liturgical renewal can rehabilitate the role of emotions in worship, spark fresh interest in the role of the arts in worship, and create a desire for more frequent, more meaningful sacramental observances which emphasize the oral, the visual, or the sensual.

Liturgical renewal among evangelicals need not be another example of our propensity to reinvent the wheel, but rather a genuine, conscious effort to recapture the wealth and diversity of liturgical resources that are the common property of all Christians. The new directions in evangelical worship point back to the pages of Scripture itself and to the well-trod paths of history. We may expect success in so far as we accurately reflect and faithfully pursue what God has already given us. It would be a tremendous witness to the grace of God for evangelicals in the military chaplaincy to move to the cutting edge of liturgical renewal, to help model a unity in the chapel community which has thus far eluded the church-at-large.

[32]H. Norman Wright, *Self-Talk, Imagery, and Prayer in Counseling*. vol. 3 in Resources for Christian Counseling. ed. Gary R. Collins. (Waco: Word, 1986), pp. 30-5; see also Mark Brasler, "Sensitive to the Senses," *Leadership*, VII:2 (Spring 1986): 21.

[33]Gore, op. cit., p. 335.

## Sermons from the Gulf War

These sermons were preached in Southwest Asia during the Gulf war, or in the United States, in ministry to soldiers involved in the war. They trace the progress of the war from the shock of entering it, to the storm of war itself, through the victory, and mourning of the dead, and finally, to the last chapter, the transition to peace and new lives for many.

The chaplains who preached these sermons leave us a chronological record of the war that touched us all. Their words are a reminder of their faithful and effective ministry to our troops who were involved in the most lethal and fast-moving major war ever fought.

# HOPE

**Chaplain Priscella A. Mondt** **Isaiah 7:10-16**

When I left the States in August I kept singing "I'll be home for Christmas, you can count on me..." Perhaps it was hopeful wishing. I wondered. We'd been told by General Johnson that it would be 4-6 months. Too much to hope for?

Somewhere in the aircraft, about halfway here, I finally remembered the last line to that song. "I'll be home for Christmas, *if only in my dreams*." What a shattering blow!

I found the same chorus on people's lips when I arrived here. Many have hoped and prayed to be home for Christmas... many are disappointed... some even angry.

Now I'm reminded of one year ago when the 82nd headed for Panama. The Fort Bragg Chaplains Christmas Party was to be held around that time. I had accepted an invitation to give the invocation. It was to be a joyous occasion: celebrating the birth of our Saviour! But a damper was put on our party. It was initially postponed a few days, and then we were signaled to go ahead with it. In fact, we were basically ordered to go on with it.

I struggled with the fact that we were being forced to celebrate, and that I was to set the tone with the invocation. My prayer ended up something like this: "Our God, it is most difficult to celebrate at a time when so many we know are suffering. Give us the grace to celebrate Emmanuel, *God with us*, despite the circumstances."

And here I am, a person who loves Christmas, dragging my feet in celebration. Many of us feel it. Say "Tis the season to be jolly" and you might get hit with a rock instead of receiving a smile.

Having worked in ministries of nursing homes, prisons and street missions, I know the time of Christmas where many are resistant to

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Chaplain (CPT) Mondt served in the 82nd Airborne Division in Saudi Arabia, during the Gulf War. This sermon was preached on the first Sunday in Advent, 2 December 1990.

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celebrating the holiday. What's to celebrate for one with no money, for one locked behind bars, for one old and feeble?

What's to celebrate? We are away from home. How do we get in the mood with no snow, no bright lights. How will Santa land his sleigh with no snow, after all?

Traditionally my home town has no snow on Christmas Eve. Myself and three sisters sit by the window looking out and singing "I'm dreaming of a white Christmas . . ." and Christmas morning, without fail, has been a snowfall. All we are going to do here is *dream* of that white Christmas.

Well, what is this that I'm really talking about? Hope. Expectancy. We hoped that we'd be back home for Christmas. We hope for white Christmases. We hope for particular presents. We hope for different circumstances. We hope.

Hope. It is what Israel did; hoped for a messiah, a saviour, a redeemer. A hope that they would not always be in the same state or position that they were in. A hope that things would be different. And I imagine that the Kuwaitis are hoping that things will be different and that they will be given a saviour from their current position.

> "Why so downcast, O my soul?
> Why so disturbed within me?
> Put your hope in God
> For I will yet praise Him
> My saviour and my God." (Psalms 42:11)

Being here puts a different perspective on things. No shopping, no commercialism, no traditions, no family, no snow, no. . . . oops, oh, yes, we DO still have Christ . . .

What is Christmas? The mass of Christ; that which celebrates Christ. Or is it all the trimmings?

Stripped of everything else we have US and CHRIST.

If we can tune in to the fact that an Almighty God, who made the same stars that we see back home and here, and who put them each in their own place; who made animals familiar to us—cats and dogs—and the unfamiliar ones like camels; who put desert in one place and mountains in another; who created us with all kinds of sizes, shapes and colors, wanted to give humanity—His creation—the greatest hope: that of Jesus Christ. A hope that through Him things CAN be different; things CAN be changed.

Just as we prepare for the holiday festivities, we are asked on the first Sunday of Advent to prepare ourselves for the coming of Christ. How do we do this when He has already come? By preparation for Him in our lives.

John the Baptist says that he came to prepare the way for Christ. I'm intrigued that in Luke those who were baptized by John understood Christ's words differently than those who were not baptized by John. They understood them clearer, more accurately. It seems that the difference is that they were prepared for the coming of Christ. They were open to His words.

Are we open to the words of our Lord? To the fact that He has come into our world? O come, o come Emmanuel; God with us. God with us. How do we sense Him with us?

Christmas is an amazing time. Have you ever tried to give a gift anonymously? Never to take credit for it? Never to show on your face what you've done, even when the person tells about it? To be so selfless that you don't need credit? That is the true "spirit of Christmas"! Love for mankind, love that brought a saviour, a selflessness that gives to others to bring them what they need most. Hope that life can be different, that humanity can be different, with a Redeemer upon earth: Emmanuel, God with us.

What can you do to prepare an open heart for God and the gift of His Son?

—As John the Baptist: repentance, confession, baptism, acknowledgement of Christ.

—Find someone who gets none or few packages and wrap something up for them.

—Figure out a way to bring joy to someone who is lonely or frustrated.

—Show appreciation to someone. Such as the mail folks who have loads and loads of packages for OUR morale, while theirs suffers; the medics and mechanics who work shifts all night and no one visits or shows interest.

Focus your mind OFF of your own misery, loneliness, and absence at this season, and onto making someone else happy during the season. You'll find a great secret in gift sharing in selflessness, and you'll begin to see the joy that God must have had to give us the gift to redemption through His Son.

And through such actions, may you renew a hope in God. A hope, an expectancy, that life CAN and WILL be different because Christ has come not just to mankind, but to US.

# Storm

**Chaplain Ronald W. Wunsch**

**Matt. 14:22-33**
**Joshua 1:1-9**

The disciples were afraid. They were caught in a storm in the middle of the Sea of Galilee which was notorious for its sudden and violent uprisings. When the storm came their Master was gone. They were on their own. They were afraid of capsizing and drowning. The disciples were powerless in the storm. Though several were fishermen and well-acquainted with sailing and the precariousness of this lake, they were at the mercy of the wind and waves for their survival. Fear abounds when we are separated from our loved ones and from those in whom we put our trust. Fear seizes us in times of danger and destruction when we feel things are beyond our control and we are unable to change them.

This amazing miracle is one we use to describe people who are extremely gifted or talented. We call them "water walkers." In the Army this expression often characterizes soldiers of outstanding accomplishment, with potential for promotion and increased responsibility.

Between 3 and 6 a.m., the fourth watch of the night, Jesus came walking to them on the water. Rather than calm their fears, his appearance disturbed them all the more and they exclaimed, "It is a ghost (Mt. 14:26)!" No wonder the disciples were terrified—people don't walk on water; ghosts might! In this case, it is not just a placid surface, but the chaos of a storm-tossed sea with large and billowing waves. Their fear was a natural reaction. They were scared to death by the danger of their situation and by the appearance of what they considered a supernatural apparition. Jesus addressed their fear with words of comfort and assurance. He identified himself: "Take heart, it is I, have no fear (Mt. 14:27)."

We can appreciate the disciples' fear. We have our own. We, too, are

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Chaplain (MAJ) Wunsch served as the 2nd Brigade Chaplain, 82nd Airborne Division. He preached this sermon on 13 January 1991, a week before the war began, and without knowing that this phase of the deployment would be called Operation Desert Storm.

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caught in the midst of a storm. We are on the verge of combat and must deal with all the danger, destruction, brutality, chaos, and confusion it brings. It is natural and normal to be anxious, even afraid, before battle. Anyone who has a reasonable grasp on reality knows the modern battlefield is lethal and deadly, and injury and death are the realities of war. If you are afraid, you're in good company. Most of us are.

With his usual impetuousness Peter responded with both a request and a challenge, "Lord, if it is you, bid me to come to you on the water (Mt. 14:28)." Jesus replied, "Come." And Peter got out of the boat and began to walk on the water. He actually did the very same thing as Jesus! How amazing! He got along fine as long as he kept his eyes focused on Jesus. The wind distracted him. Fear overcame him. He began to sink, and, in desperation, cried, "Hosanna—Lord save me (Mt. 14:30)!"

To Peter's request and challenge, Jesus responded with a rescue and rebuke, "O man of little faith, why did you doubt (Mt. 14:31)?" Jesus did not hesitate to save him. He did not let Peter drown. Yet, Jesus rebuked him for his lack of faith. Doubt is the opposite of faith. As long as Peter had faith, he was okay. Doubt is easy. Faith is difficult. At a critical moment, Peter's faith failed him. The wind broke his concentration on the Lord. Peter doubted and floundered. He took his eyes off Christ and began to sink. Doubt opened the door. Fear entered and faith departed. Jesus' rebuke was justified.

Even so, I want to defend Peter. He may have been a "man of little faith," but at least he was a man of *some* faith. He left the boat while the other eleven disciples huddled in fear for their lives. None ventured forth. Only Peter had the courage to put his faith to the test. When he challenged the Lord, in effect, he challenged himself. "Can I really do this?" Peter was like a paratrooper summoning up the courage to jump out of an airplane. "Okay, I volunteered to do this. Now, do I really *want* to?"

Peter had the courage to act upon his faith and trust in the Lord. He had the courage to try something out of the ordinary. He was willing to leave the safety of the boat for the unknown of the storm. To Peter's challenge, Jesus replied with a challenge of his own: "Come. Put your faith on the line. Be obedient and I will bless you." Implicit in Jesus' invitation to Peter was the promise that he would rescue and deliver.

The willingness of God to bless the faithful is as old as the Mosaic covenant. It is the assurance God gave to Joshua as he was about to lead the Hebrews into the Promised Land. As long as the eyes of the people were focused on the book of the Law, they would enjoy God's favor. As long as Israel kept the covenant, God would grant them prosperity. As long as the people were obedient, God would deliver them. The Lord declared, ". . . be strong and very courageous, being careful to do according to all the Law which Moses my servant commanded you; turn not from it to the right or to the left, that you may have good success wherever you go (Jo. 1:7)." Peter claimed this covenantal promise and got out of the boat!

We put faith in many things: in our fellow soldiers, that we can depend on them; in our equipment that it will function properly; in our training that we are competent; in our commanders that they will make wise

decisions; in ourselves that we will meet the challenge; in our spouses that they will be true; in our country that it will support us; in our God to be with us and protect us.

Courage is the willingness to act on our faith and convictions. Courage involves taking a risk. Courage means leaving safety and security behind and venturing into the dangerous and unknown. To act without fear is not courage. Courage is being afraid and doing it anyway! Courage involves risking something you value: your reputation, your finances, your integrity, your health and strength, your marriage and family. . . your life. It is not as significant a risk to invest $10 as $100 or $1000 or your life's savings. If you don't value a good name, then you're not risking much. If integrity is not important to you, then its loss is no risk. If your marriage means little to you, then its disruption is not a risk. If you despise your life, then death is no risk. You can only risk what is of value to you.

It took courage for Israel to enter the Promised Land. It took courage for Peter to get out of the boat. It took courage for Jesus to shoulder the cross. It took courage for the signers of the Declaration of Independence to say, "And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor." It will take courage for us to do our duty in combat.

The war clouds are gathering. In the next few days we may face storm and uncertainty. The future appears violent and threatening. Our peace is shattered. The familiar and comfortable are gone. War is at hand and with it calamity, fear, and destruction which we can never fully imagine or prepare ourselves for. Like the disciples we will be afraid. We will be storm-tossed. We will be caught up in a force mightier than ourselves. We will be swept along in confusion which may seem out of control.

Yet amid the storm and violence, Christ will walk among us with the assurance: "Take heart, it is I; have no fear (v. 27)." To us he declares, "I am in control of this situation. It is frightening and uncertain, but I will deliver you. Come. Get out of the boat. Have courage. Trust me!"

God's promises to Joshua are ours to claim.

"I will never leave you or forsake you (Jo. 1:5)."

Get out of the boat!

"Have I not commanded you? Be strong and of good courage; be not frightened, neither be dismayed . . . (Jo. 1:9)."

Get out of the boat!

". . . for the Lord your God is with you wherever you go (Jo. 1:9)."

In the words of the psalmist, we reply:

"The Lord is my light and my salvation; whom shall I fear (Ps. 27:1a)."

"I'll get out of the boat!"

"the Lord is the stronghold of my life; of whom shall I be afraid (Ps. 27:1b)."

"I am out of the boat!"

Jesus rescued Peter and calmed the storm. He was endowed with the very power of God to bring creativity out of the chaos of the waters. The

wind ceased and the disciples in the boat recognized his divinity and worshipped him saying, "Truly you are the Son of God (Mt. 14:33)."

In the storm that is to come, Jesus, the Son of God, will be there for us. "Have no fear." He will save us. He who is the Master of the wind and sea, will calm our fears and buoy our spirits. In trust and faith, with confidence and courage, we may pray the words of the hymn:

Precious Lord, take my hand,
Lead me on, help me stand;
I am tired, I am weak, I am worn;
Thru the storm, thru the night,
Lead me on to the light,
Take my hand, precious Lord,
Lead me home. Amen.

# The Psalm of Jonah

**Chaplain Robert G. Leroe** **Jonah 2**

We're all pretty familiar with the story of Jonah. God wanted this reluctant prophet to go to Ninevah, which just happens to be slightly north of us in Iraq. I think we can really identify with Jonah's dilemma. Have you ever had to go somewhere you didn't want to go? (laughter & applause)

In chapter 1, a divinely-sent storm causes a group of sailors to reluctantly toss Jonah overboard. Jonah tried to escape the will of God, but God had other plans for the prophet. In chapter 2 there is still a storm brewing—in Jonah's heart. It is a psalm of thanksgiving for deliverance from a watery grave. Like Jonah, we are also facing a storm. In a matter of days we'll find ourselves close to where God sent Jonah. Is there a storm brewing in your heart? Consider our mission a divine appointment.

Verse 1 of chapter 2 tells us where Jonah prayed. He had quite a bit of seclusion as he composed his prayer. We aren't in the belly of a whale, but we may feel like it in the nearly monastic isolation of the desert, a place where God likewise has gained our attention. In this wilderness we offer our prayers to the One who will go with us and will fight our battles.

Jonah's prayer consists of a summary of his answered prayer, a brief account of his personal crisis and divine rescue, and concludes with a vow of praise.

When God brings a trial into our lives, He gives us time to contemplate the purpose or lesson He is teaching. We can have the calm assurance that whatever God brings to us, even our "Babylonian captivity," is for our good and His glory.

Jonah admits that he was in the "depths of Sheol," which is a Hebrew word meaning generally in the grave. Sheol is the condition of death. Jonah is saying in essence, "I was as good as dead, yet God saved me!"

Jonah acknowledges God's control of his situation in verse 3. "*You*

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Chaplain (MAJ) Leroe served with the 28th Combat Support Hospital. He delivered this sermon on 24 February 1991, at logbase Charlie in Saudi Arabia.

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hurled me into the deep . . . all *Your* waves and breakers swept over me." Consider those words "You" and "Your." Jonah sees that it wasn't chance, circumstance, or bad luck that caused his dilemma. Neither does he blame the sailors. Jonah realizes that his discipline and deliverance had been directed by the hand of God. Whatever happens in life, it is comforting to know that God is in control. Jonah learns that it's better to fall into the hands of God, even in correction, than to be apart from Him.

Here we are, right in the middle of nowhere; if there ever was a God-forsaken place, logbase Charlie is at the center. In verse 4 Jonah cries, "I have been banished from your sight." The word "sight" could also be translated "favor." Some of us have certainly felt banished. To an outsider, we sure look like we might be out of God's favor.

Jonah was deep in sin and in deep water when he states in verse 7, "I remembered You, Lord, and my prayer rose to You." We may sink as deep as Jonah, but God will not abandon us. Jonah was cast out of the ship, but not out of the sight and grace of God. We have Christ's promise, "whoever comes to Me I will never cast out" (John 6:37).

Verses 8 and 9 record Jonah's vow of praise. Here the prophet shows he means business. It's one thing to confess our sins; it's entirely another to decide to do something about them!

Jonah concludes his prayer by admitting in verse 9, "Salvation comes from the Lord." This is the theme of the entire Bible. Jonah's attitude in chapter 1 was, "I'm not going to be a part of God's plan to save the Ninevites." God miraculously saves Jonah from drowning, and tears up his resignation. It's as if God were saying to Jonah, "Salvation is Mine to give—I gave it to you. If I choose to save the Ninevites, that's none of your business" . . . to which Jonah replies, "I'll keep my promise." He is now willing to obey. And in verse 10, God's unique amphibious transportation obediently spews up the indigestible prophet.

The most terrifying aspect of Jonah's plight is when he realizes that he almost got what he wanted—to be free from God. Jonah wanted to run from God. Now the understanding of separation brings Jonah to repentance. He rejected God, and it looked as thought God was about to reject him! Jonah was unwilling to say to God, "Thy will be done." In the waters of the Mediterranean he realized the horror of hearing God say to him, "All right—*your* will be done." If you try to run from God He may grant your wish for a while, but you'll never want it. The belly of a fish wasn't a pleasant place to live, but like this desert, it was a good place to learn.

The most dreadful part of Christ's suffering on the cross was being separated from His Father. We understand what that's about, being separated from our loved ones. To reject God's mercy is to face eternal separation. The highest moment in our lives is the moment we kneel in the dust and repent, confessing our sins to God. May we seek the same mercy that forgave the prophet Jonah.

# Anger

**Chaplain Ford F. G'Segner**

**John 2:13-25**
**Exodus 20:1-17**

Our text presents a picture of Jesus not much preached about. It is a Jesus exhibiting the very real emotion of anger. He goes to Jerusalem to celebrate Passover—that great Jewish rite recreating and remembering God's wondrous work in liberating a captive people. He goes to the temple and finds men selling cattle, sheep, and doves. He sees men exchanging foreign money for Jewish. He sees a place created for worship used as a marketplace.

Jesus is filled with anger. He knows men and women. He has experienced their successes and failures—their faith and unbelief—their inability to think beyond themselves—their moments of love and compassion. He is filled with anger over their profaning of the Temple. He takes some cords, twists them together, and uses them as a lash to drive out the animals and reluctant traders. He dumps the money on the ground, tells the dove sellers to take their birds and get out. He calls the Temple "My father's house" and will not let it be profaned by business and political interests. Nothing should be allowed to destroy the setting of worship for which the Temple was built.

Then John writes that Jesus did miraculous things for the people. Are they the same people he kicked out of the Temple? I do not know. They at least are the same people who permitted and participated in the buying and selling and profaning. So we see Jesus forgiving them their sin and working for their benefit.

The dual image of Jesus as destroyer and forgiver is most appropriate for soldiers. As soldiers we are called upon to destroy. War is a destructive business. Look around you! Remember the drive into this area? Destroyed vehicles, dead bodies, explosions, grotesque sculptures of twisted metal and disturbed earth were and still are on every side. Remember the initial reports—6 killed in action—25 wounded in action in the 24th Infantry

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Chaplain (LTC) G'Segner served as the 24th Infantry Division Chaplain and preached this message on 4 March 1991, in Iraq.

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Division. Our fellow soldiers killed and damaged by the fruits of anger. This is what we do—violent acts to accomplish an end—the management of violence to bring about a political purpose.

The emotion of anger in Jesus also brings about destructive activity. It is followed by the activity of love. God expects us to do the same. We go to the passage defining love in the 13th chapter of 1st Corinthians to see what that activity involves:

> Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails.... (1 Corinthians 13:4-8—NIV).

Notice the active words with the expectation for positive action toward people. Love is not a blind emotion leading to some unthinking response. Love is rooted in God's plan as the preferred response to our fellow humans and God's creation. Love is seen in all the mighty acts of God. Remember the life of Abraham—born, raised, lived, and called by God to be the father of a multitude—not 60 miles from this spot. We see God's love in the life of Moses, who received God's Law while leading the people of God out of slavery—fulfilling God's promise of love that the Hebrews would have a homeland that is less than 650 miles from here. We see God's love in the life of Jesus, who live a sinless life and died obeying God's way so that we could be forgiven—so that we could see what to do.

Anger has its place to get us to do what is needed. Love is God's preferred response. We have been angry and we have done what was needed. The battle is over. The time has come to do as Jesus did and shift our gears to love our enemies. Our mission has not changed, but it has a different focus. We move on from here to "Love the Lord your God with all your heart and with all your soul and with all your mind.... And.... Love your neighbor as yourself." (Matthew 22:37—NIV).

## Victory Prayer For the Victory Division

> God of the nations, we give you thanks for the recent victory which you placed in our hands. We have used our skills to uproot injustice, to defeat aggression, and to restore peace. Guide our actions as we withdraw from the battlefield. Continue to give us strength and courage "to act justly... to love mercy and to walk humbly with [our] God." O Lord, you are full of compassion; grant perfect rest to our comrades who laid down their lives in response to their Nation's call. Comfort their families with your perfect peace. Extend your healing hand and touch those who lie wounded. Give those who attend them skill and compassion. We pray for the safe return of all soldiers to their homelands and their families. Grant them to know your way in their lives. Our prayer is made in your name, O God, our Lord and Savior. Amen.
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> (Written by Chaplain Ford G'Segner and Sergeant First Class Douglas Edwards using a variety of sources—prayed by all 47 unit ministry teams and numerous other soldiers of the 24th Infantry Division (Mech) after the battle.)

# Memorial

**Chaplain Marion D. Pember**

Thank you for your presence here today. We have different motivations for being here, and bring with us many different thoughts and feelings. I know that for some the emotions run very deep. It's an important time for us. It's important to us because it allows us to look at and deal with our feelings about winning and losing.

We are elated and grateful about winning the war, winning it quickly, and not suffering mass casualties. Yet we grieve and are saddened over losing those soldiers from the Big Red One whom we honor today. For those who have lost a friend or loved one, that single loss causes no less grief than multiple casualties.

It's difficult to feel the elation of winning the war without feeling guilty. How can we feel good when there are those in our midst who have suffered significant loss, who find nothing about which to feel good? Our minds are filled with questions that seem to have no answers, and our hearts are filled with emotions that seem to have no outlet. We can't change what has happened, but we can use this ceremony as a way of remembering and expressing our compassion for those who mourn.

It would be impossible for me to know all the questions of those who mourn, let alone try to answer them. I do want to pose three questions of my own. First: was Desert Storm necessary? Second: is dying the worst that can happen? Third: where do we go from here?

Was Desert Storm necessary? We could reason, if we hadn't gone to war those we honor may not have died. Our President said it was necessary, our Congress said it was necessary, our military leaders said it was necessary, and the American people said it was necessary. The invasion,

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Chaplain (COL) Pember served as the First Infantry Division Chaplain, and during the Gulf War was the Post Chaplain of Fort Riley, Kansas. He delivered this memorial address 7 March 1991, at a gathering of over 2,000 soldiers at Fort Riley in honor of 18 soldiers who were killed in a SCUD attack.

rape, plunder, and brutalization of an innocent and defenseless country by Saddam Hussein created a situation in which those in the free world could not stand idly by or look the other way. When it was over, and the television screens brought into our homes scenes of liberation, and jubilation expressed by those liberated, it left no doubt of the necessity. We did the right thing!

There were those who said we should stand by. There were some who protested the war. There were those who said it wasn't necessary. They justified their positions by saying they were for peace, not war. If they could speak, the greatest voices for peace would be those we honor here today. Their sacrifice for the cause of peace makes the voices of those who protested the war an inaudible whisper in comparison.

Death is an unmentionable word. We don't like to talk about it or face it. We attempt to hide from it. When it comes to someone we love, we want to pretend and imagine it is a nightmare and hasn't really happened. But even as birth belongs to life, so does death.

Death is not the worst thing that can happen. The worst thing that can happen is dying without a cause. It was not the dying itself, but the cause in which they believed, and for which they willingly gave their lives, that accomplished much. It gave freedom to an enslaved people, and brought our world closer to peace than it has ever been.

Finally, the last question: where do we go from there? For some the future looks like days of despair, loneliness and sorrow. It may seem more than the human soul can bear. We don't have to bear it alone. There are friends to surround and comfort us. And there is support even beyond that. One of the great things I have seen happening the past few months is an increased spiritual awareness. The presence of God has become real to people in a way never before known.

During grief, God's presence provides the strength needed to face tomorrow. Without God, grief leads to despair. With God, grief does not keep us from hope in the future. Let me assure you that God at this very moment is reaching out to you. God understands your sorrow, and he can help you face your tomorrows.

Soldiers do not go to war to die for their country, they go to live for their country. Sometimes they die in the process. We can decide to live for the cause for which they died. We can carry on the legacy that no price is too great too pay to pay to stop aggression and ensure freedom. Let this live in your life. It will enrich your being. Hand it down as a legacy to the next generation. It will make for a better world in which all can live in peace and brotherhood.

Christine Sullivan, a 4th grader, expressed her hope with these words: "I believe one day that we all will have peace in the world. There will be no more fighting or other things that are sad, bad, mean. On one day we will be treated the right way. I think that every one of us can make a difference deep in our hearts."

God bless America, and let us never forget the freedom and justice for which she stands.

# Death Is Never Fair

**Chaplain Leon G. Kircher** **Psalm 23**

Death is never fair. One sad fact of war is that people die. In peace, sons bury their fathers. In war, fathers bury their sons. This sad occasion is compounded by the fact that it is one of our own: SPC Anthony Riggs, who is being laid to rest this day in our country by his family. Although we rejoice that so few lost their lives, there were some who will never see our shores again.

Our brother Anthony was a "sixteen tango," a Patriot Missile Launcher Crew Member. He had been in our unit only four months before he came to Saudi Arabia last August. He was committed to his job, to his family and to his faith. He rarely missed our field services unless duty called him elsewhere. He was looking forward to a career in the Army.

His fellow soldiers remember him as one who was always looking for ways to improve himself. He regularly volunteered for duties that others would shun. That is rare today. I knew Anthony as one who had the integrity to answer the call when duty dictated. He embodied the higher principles of duty and honor that others consider meaningless.

We find comfort in many ways. I call your attention to words from days gone past, words of a King writing from the depths of despair that ring to us now most sweetly in the remembrance of those who are past the veil. Hear these words of King David that read:

> The Lord is my Shepherd, I shall not want;
> He maketh me to lie down in green pastures;
> He restoreth my soul.
> He leadeth me in the paths of righteousness
> for His name's sake.
> Yea though I walk through the valley of the

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Chaplain (CPT) Kircher delivered this address on 13 March 1991, in Riyadh, Saudi Arabia, at a service for SPC Anthony Riggs who deployed with Ch Kirchner's Patriot unit and was murdered when he returned to his home in Detroit.

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shadow of death, I shall fear no evil.
For thou art with me, thy rod and thy staff
they comfort me.
Thou preparest a table before me in the
presence of mine enemies.
Thou anointest my head with oil, my cup runneth over.
Surely goodness and mercy shall follow me
all the days of my life, and I shall dwell
in the house of the Lord forever.

Psalm 23

We are all experiencing the pain of loss. Our brother-in-arms Anthony has gone beyond us now. And we feel sadness. He was a part of us all. The life of Anthony affected us all in a very special way. What can we say? How do we express our sorrow? There is no way under heaven to minimize the pain, lest we somehow trivialize the sorrow. Jesus said, "Go now, therefore, and have sorrow." We are sorrowing because Anthony is gone. And that is right. A part of us is dead. That part of us we called friend and fellow soldier. We know the pain and the emptiness, the bitterness and the guilt. We will never be the same again.

We are here to say goodbye to one of God's children. "Ye now, therefore, have sorrow; but I will see you again, and your heart will rejoice, and your joy no person can take from you." We are here to offer Anthony back to God, and in doing so to offer ourselves. We dare to say "Our Father" and to pray, "Thy will be done." God has taken hold of Anthony's hand. And He will never let go.

As Anthony's plane lifted beyond the heights of Texas, as it crossed the waters of the ocean, it probably entered his mind that his backward glance to our shores might be his last, and it was.

Death is never fair. It takes the young, the innocent, the ones we love the most. In this case, it claimed a young godly man and a good soldier. He survived SCUDS and falling shrapnel, but he could not survive the violent streets of our nation.

Anthony Riggs has passed beyond the mists that blind us here, and has entered into a new, wonderful place. He is where all tears have been wiped away.

SPC Anthony Riggs, Delta Battery, 3d Battalion (PATRIOT), 11th Air Defense Artillery Brigade deployed to the Kingdom of Saudi Arabia. He lived life as best as he could, and to its fullest. He loved God and served his country faithfully. And in his final hour, those are the best things that can be said of any person. We can say with sadness today that we have lost someone. But we have gained a memory of someone wonderful that will last a lifetime. And those memories can never be erased. And so we say: farewell Anthony, farewell.

# Where Faith Began

**Chaplain William L. Hufham**

**Gen 11:31—12:3**
**Romans 4:3**
**Matt 28:18-20**

Major Davis and I have been trying to find a suitable place to celebrate his baptism into the Christian faith. We thought about the Euphrates River, which is only a couple of miles from here, but some of Saddam Hussein's biological agents may have leaked into the waters of the Euphrates from Baghdad, so we decided not to take a chance on that. The Persian Gulf waters have been polluted by oil, which Saddam's troops released, creating one of the worst environmental catastrophies in history. We can see the smoke above us from the oil field fires in Kuwait, another sign of the insane actions of this tyrant.

Approximately 4,000 years ago Abraham lived here at Ur of the Chaldees. Looking around us we can see some of the scattered palm trees and the ruins of the ancient City of Ur, which according to history was the most beautiful city of this region. The "hanging gardens of Babylon" were here, one of the seven wonders of the ancient world, as are the ruins of the Temple of Ur, which may have been the "Tower of Babel," mentioned in Genesis 11, that men built to make a name for themselves.

Looking around, we wonder why anyone would want to live here. Just a bunch of old ruins and miles and miles of desert, punctuated with an occasional palm tree cluster. We need to imagine the splendor of Babylon, buildings and gardens fed by irrigation trenches from the Euphrates, thousands of tents with herdsmen, children playing, women working, life—maybe not the life we know, or the green fields we remember, but compared with the rest of the world it was splendid.

God spoke to Abraham. He trusted God and his faith was reckoned to him as righteousness, as we read in Paul's letter to the Romans. Abraham is

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Chaplain (COL) Hufham was the 82nd Airborne Division Chaplain during Desert Storm. He preached this message at a baptism on 12 March 1991, in Iraq, at the site of the ancient city of Ur.

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identified as the father of faith and honored by three major would religions—Jewish, Christian, and Moslem. His faith journey began here at Ur.

Jesus of Nazareth came to John the Baptist in the wilderness and asked John to baptise him. He was identifying himself with what we are doing here, and what he commanded his disciples to do. "It is proper in order to fulfill all righteousness," he said. He was identifying himself fully with our condition.

Baptism is a time of beginning. Major Davis has been faithfully studying the Bible. He has attended chapel regularly over the past 7 months. We have had many talks about his entry into the Christian faith and the meaning of baptism into Christ. He is ready to begin his faith journey here at the place where Abraham began his.

(Major Davis knelt and was baptised with water poured from a canteen, assisted by LTC Carl Strock.)

This has been a great moment for Major Davis. He begins his journey in the fellowship of Christ here. Aided by the indwelling presence of God's Holy Spirit, he will never be out of God's loving care.

# I Tell You a Mystery

**Chaplain James Ben McCoy**

**1 Cor 15:39-52**
**Genesis 45:4-13**

It was like something out of Sally Jessy Raphael or Donahue: a reunion of brothers after many years of separation. The older brothers thought the younger one was dead or at least lost forever in the Arabian Slave Trade. But there he was, not only alive, but one of the most powerful leaders in the nation. And now this powerful brother named Joseph wants to get the family back together.

So begins one of the most remarkable chapters in the history, not only of a particular family, but also of an entire ethnic group. In only a brief space of time, a family is reunited, a group of people move from one distant location to another and from one culture to another. They also move from poverty to wealth. And in the process, this family begins an even greater journey: a journey of healing the brokenness and pain which has marked them for many years.

If we did a stress test on this family, the results would probably go right off the scale. When a family goes through this kind of emotional, physical and economic change in a short period of time one can normally expect that the family members will experience illness, emotional upheaval and a great deal of personal and interpersonal dysfunction.

Major changes in our personal life and our family life—some of which are every bit as profound as those in Joseph's family—are familiar to those of us in the military. PCS moves—both within and outside the United States—bring new homes, new schools, new jobs and responsibilities, even whole new cultures and languages. In addition, other changes are created for many of us by divorce, second marriages, births, lengthy geographical separation, serious illness or death or a change in work status such as a promotion, lack of a promotion or retirement. And to top it all off, a change

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Chaplain (LTC) McCoy served as Deputy Division Chaplain 82d Airborne Division, in the Gulf War. This sermon was preached 19 May 1991, at the main post chapel at Fort Bragg.

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is now taking place in our military community, perhaps the most radical in twenty years: we call it, among other things, "downsizing." The $64,000 question is, "How are we as individuals and families supposed to make sense *out of* and cope *with* all of this change?"

The Apostle Paul, writing many years after the time of Joseph, says that, in the face of change—even the ultimate change created by death—it is possible to be "steadfast, immoveable, and excel in the work God has given us." Paul implies that the ability to cope with change in our lives is based on two things. The *first* is *to understand* the nature of change—especially the change caused by death—and the *second* is to *hold fast* to the truth that the same God who redeemed us is also the Lord over change and death. It is *this* Lord who can enable us to live victoriously amid change.

William Bridges in his book *Transitions,* offers several very helpful suggestions for understanding the changes which are taking place in our lives. Bridges believes that all changes or "transitions," as he calls them, have *three elements:* There is an *ending,* a *neutral zone,* and a *new beginning.*

*First, the ending.* "What we call the *beginning,*" said poet T.S. Eliot, "is often the *end,* and to make an end is to make a beginning. The *end* is where we start from." The meeting between Joseph and his brothers was certainly a beginning. But in a real sense, this meeting marked an *end* to a very painful period in the life of this particular family.

Bridges says that endings typically have several characteristics.

One characteristic of endings is *disengagement* or separation. Joseph's family left behind their homeland, their culture, their neighbors, their jobs and, yes, even their *poverty.* Every time you and I make a PCS move we have to say "goodbye" to homes, friends, schools, jobs, etc., and those goodbyes are painful. Recently, my wife and I experienced this phenomenon on a very personal level *when our older son went off to college.* We told him that, since he would only be home occasionally, we were going to turn his room into a combination guest room and study. But actually making this change proved emotionally difficult because it made us realize that our son was no longer a permanent resident in our home. And, I suspect, that even though our son wanted very much to be on his own, he would have liked for his room to have remained the same way he left it, right down to his unmade bed. In that way it would seem as though nothing had actually changed in his life.

Another characteristic of endings is a loss of identity. We often *don't know who we are* any more. Joseph's older brothers were no longer in charge. Their kid brother was now the boss, and that was more than a bit frightening considering what they had done to him. The same experience is often true for us when there is a significant change in our lives. One woman spoke to me after worship several months ago and said, "I recently became a widow. Until now I was always "Mrs. 'X'." Now I don't know *who* I am any more."

An additional characteristic of endings is *disenchantment* or disillusionment. Joseph's brothers believed that they were God's chosen people, but now they were penniless, out of work, and reduced to begging for food.

We are also often disillusioned when one of *our* cherished beliefs is shattered. We say to ourselves, "My health, my marriage or my job is secure." And then we become ill or injured, there is a breakdown in our marriage relationship, or the career we always believed was secure is threatened by "downsizing." We don't know what to believe any more.

A final characteristic of endings is *disorientation*. Emotionally, we often *don't know where we are*. Joseph's brothers certainly felt lost in a strange land and a radically different culture. We too may feel lost without our job, our mate, our home. Sometimes we hear ourselves saying: "I need to find myself."

This feeling of lostness, leads, says Bridges, to the next stage in transition: Life in the Neutral Zone.

The "Neutral Zone" is the intermediate stage between the ending of the old and the beginning of the new as we move, as it were, from one side of the "street" to the other. The neutral zone represents the "median strip" of life. It is *a time of reorientation*.

For Joseph's brothers the Neutral Zone was the period in which they moved back and forth between Joseph and their father Jacob. They seemed to be in a daze. They couldn't make sense out of what was happening. They needed time to regroup and take in the changes to their lives. For each of us, the "Neutral Zone" may be a time of solitude and reflection—a time for putting the pieces of our lives back together. It is helpful to remember that the Apostle Paul went through such a period after his conversion and even Jesus himself had such a time after his baptism.

Bridges notes that many people want to shorten this time or to skip over it altogether. But the results of avoiding the "Neutral Zone" can be tragic. We may end one unhappy relationship and immediately get into another relationship which soon becomes equally unhappy. We may leave our military jobs, take the first civilian job which comes along and feel trapped. Shortly after a death or divorce we may leave the home where we and our spouse lived and move into a new place only to feel more lost than before.

Although little may seem to be happening in the "Neutral Zone," this period *should not* be avoided because it offers us an opportunity to refocus our energies and adjust to new realities. The Neutral Zone is especially important because it paves the way to the final stage in transition: A new beginning.

The *new beginning* for Joseph's family is symbolized by the family's relocation to the fertile Goshen Valley of Egypt. It was a time of healing and reunion in this family. The *ultimate* new beginning for the Christian is, as the Apostle Paul points out, entrance into eternal life made possible by the death and resurrection of Jesus Christ. It is an experience of such magnitude that it can only be described as a "new birth." It is this reality alone which takes away the sting of physical death and enables us to live triumphantly amid great pain.

The Christian faith is grounded in *hope* because it sees beyond the pain of transition—even the transition from life to death—and claims the *new* life made possible through Jesus Christ. Transition and change for

the Christian can be a time of renewal and new possibilities despite the pain. Jesus compared the pain of transition caused by his forth-coming death to the pain experienced by a woman in labor. But Jesus also said that the joy of a Christian who experiences "new birth" is like the joy of a mother who beholds her newborn baby.

For each of us, then, our time of transition and change can lead to a new beginning. It was for Joseph and his brothers; it was for the Apostle Paul, and *so* it *can be* for us: an ending, with its pain, which heralds a new beginning. In the words of Christian writer Frederick Buechner, "We gain by losing, we hold fast by letting go. We become something new by ceasing to be something old."

In a recent *film* entitled "*The Doctor*," William Hurt plays the part of a real-life doctor, highly competent, self-confident, *independent* of others—who suddenly becomes a patient, a victim of throat cancer. His whole world is turned upside down as he begins radiation treatment. During the course of his treatment he meets a young woman with an inoperable brain tumor, and they become friends. One day the doctor is told that his radiation therapy has been unsuccessful and he must under-go emergency surgery. In a state of panic the doctor goes to the young woman and says, "You're the only person I can talk to." The next day he is successfully operated on, and after his recovery, he goes to find the young woman. He discovers that she is in the hospital in a coma from which she will never recover. After her funeral, he receives a letter which she had written the day after his visit. It reads, "You say that I am the only person you can talk to. But the *truth* is that you have kept everyone at arms distance and no one can get close to you. I have only this to say: *Put down your arms*, and we will come to you!"

"Then Joseph said to his brothers, "come closer to me." And they came closer. He said, I am your brother, Joseph whom you sold into (slavery in) Egypt. And now do not be distressed, or angry with yourselves because you sold me here; for God sent me before you to preserve life."

In the midst of the often painful changes which are constantly taking place in our lives, it is tempting to draw back from others and to keep *them* and *God* at arms distance. But at such a time, God speaks to us through the words of Joseph and the young woman in the movie, "Come closer to me, Do not be afraid. . . . for I have gone before you to preserve life." Put down your arms and I will come to you." It is by coming close to one another and to God in these times of tremendous change, that we can be steadfast, immoveable, and excel in the work God has given us to do. Let us therefore *put down our arms* and receive the love and support of our family and friends and of the God who cares for us all. Amen.

# Book Reviews

**The First and Second Epistles to the Thessalonians (revised edition)**

***Leon Morris***

***Eerdmans Pub. 1991***

***Hardback, 278 pages, $27.95***

It has been more than twenty years since Australian scholar Leon Morris published the first edition of this commentary on the Thessalonian letters for the New International Commentary on the New Testament (NICNT) series. During those years many changes and new works have entered the field of New Testament scholarship. Morris has taken advantage of these changes and thoroughly reviewed and revised his original work. As a result, readers are given in this volume a current expositional commentary of the Thessalonian letters.

The author addresses grammatical, textual, and historical problems, providing a good balance of exegetical and expositional information. While some readers might wish for a fuller discussion of particular passages, issues, and options such as 1 Thessalonians 4:17, the volume is a welcome addition to the NICNT series. The commentary, like the entire series, is decidedly conservative and evangelical in perspective. For verse by verse exposition this revised volume should continue to be the standard commentary on these New Testament letters.

**LCDR Timothy J. Demy, CHC**
**U.S. Navy**

**The Letters of Paul: Conversations in Context (3rd ed)**

***Calvin Roetzel***

***Westminister/John Knox Press 1991 softcover***

***217 pages $14.95***

Dr. Calvin Roetzel is Professor of Religion at Macalester College, St. Paul. He has also authored *The World that Shaped the New Testament.*

This is a challenging book. Some of the ideas presented are new to this reviewer. It is well written, easily understood, yet is quite thought-provoking. Each of the titles of the chapters are unique in themselves.

Chapter one deals with the world in which Paul lived, trained, and evangelized. It discusses the effect that Hellenization had on Paul's world. At the same time, it also brings out major points as Hellenization had an impact on the translation of the Hebrew scriptures. There is a comparison of at least ten Hebrew texts with the Sepuagint, as Paul used it in his writings. Several different Hellenistic religions are also analyzed, including Stocism, Cyncism, Gnosticism, and Neo-Pythagoreanism. Paul's Jewish training and environment are also examined. The final paragraph sums up the chapter and sets the stage for the remaining six chapters. In it the author says

> Paul's relationship to Christ was central, but it was not exhaustive. Any emphasis in his relationship to Christ that excludes his Hellenistic and Jewish habitat or any stress on the habitat to the exclusion of his gospel, distorts our view of Paul and the gospel he preached. It is important, therefore, while reading the letters to remember that Paul was many things at once—Hebrew of the Hebrews, a Pharisee, a Hellenistic Jew, possibly a Roman citizen, and an apostle of Christ and a missionary to the Gentiles.

The second chapter looks at the anatomy of the letters by discussing the form and function of each of the main elements. In the author's view, these include Salutation, Thanksgiving (in all except Galatians), Body, Paraenesis (ethical instruction and exhortation), and the Conclusion.

Traditions behind the letters is the topic of the third chapter. The author says "... the tradition opens up in us a level of insight or being that we had not known before." Some of the traditions include the Kerygma, Eucharistic and Baptismal formulas, Hymns, Words of the Lord, and the Paraenetic tradition.

Dr. Roetzel looks at the letters as conversations between Paul and the churches whom he addresses. The author specifically looks at letters which he feels were written by Paul himself, which are not all that tradition says Paul wrote. The letters analyzed by the author include I Thessalonians, I & II Corinthians, Galatians, Romans, Philippians, and Philemon. He reconstructs communication from the churches to Paul which give rise to his letters.

Chapter five deals with Paul and his myths. In this discussion, he analyzes character and function. There are five subsections of this chapter: world view mythologically, Myth and Cult, Death as a model, the powers

that be, and the last Adam. Much of the chapter takes representative passages from Romans 5, I Corinthians, Philippians 2, to look at the last Adam.

The first interpreters of Paul (Chapter six) looks at letters that many scholars said were written by Paul but now are saying were written by persons who assumed the name Paul. The letters discussed are Colossians, Ephesians, II Thessalonians, I & II Timothy, and Titus. The authorship and context are the two major areas of analysis.

The last chapter looks at Currents and Crosscurrents. It focuses on five issues dealing with Pauline interpretation. These five are Gnosticism, Pelegianism, relationship of Paul to Jesus, relationship of Paul to his background, and Paul and women.

There is a major section of notes and selected bibliography by chapter as a wrap-up to the book. The author quotes Rudolf Bultmann, C. H. Dodd, Robin Scoggs, and Johannes Munch regularly in his writing.

I found this book quite challenging. It opened my eyes to a different world for reflection and analysis. For the serious scholar, this is an important book. It is worth its price.

**Chaplain (CPT) Thomas C. Condry**
**U.S. Army**

**Be My People—Sermons on the Ten Commandments**

***Ross W. Marrs***

***Abingdon Press, Nashville, TN; 1991***

***Soft cover; 96 pages; $8.95***

*Be My People* is a series of 11 sermons which focuses upon the contemporary relevance of God's ten words or commandments given first to Moses and, then, to his children during their journey from Egypt to the Promised Land. A text written for a dual audience, it is "designed to help people apply their beliefs to their daily lives and to provide pastors with fresh insights, rich illustrations, and new approaches for preparing meaningful, moving sermons on classic themes." The author's premise, without question, is that the ten commandments are as valid today as they were the day that God gave them to Moses.

Marrs, the Pastor of the First United Methodist Church, Bloomington, Indiana, brings alive the ancient text with concise and clear wording, which makes his sermons easily digested by the reader and, I would imagine, readily discerned by congregants. His timely use of everyday examples speaks well the message of truth and godly living that God's word has for the people of the 1990's. For people to hear these messages and remain unmoved is unlikely. So aptly does the author address the many facets of human relationships inside and outside our immediate families and communities that the audience's attention remains peaked.

Aside from striking deep chords of personal and corporate interest for the congregation in general, the text also serves as a guide or a model for members of the clergy to follow in organizing their own thoughts for sermons. Expertly written, these eleven sermons easily provide a guide for sermon outlines and presentation. The pastor who desires to improve the quality of his or her sermons and to increase the congregation's attentiveness will glean much just by taking note of the homiletical skill that Ross Marrs employs. Indeed, pastors who are prone to wander amid excess verbiage and misplaced illustrations would do well to take note of this text.

Aside from providing examples of well written sermons, the sermon texts themselves may double as fresh, insightful resource materials in one's own sermon preparation. The author's research of the text, and understanding of the historical milieu of these passages is an example of the value of sermon preparation and its direct connection to the quality of that sermon.

**Chaplain (CPT) J. Gregg Hickman**
**U.S. Army**

**The Greatest Book Ever Written**

***Fulton Oursler***

***Triumph Books, Tarrytown, NY; 1979***

***Soft cover; 410 pages; $9.95***

*The Greatest Book Ever Written*, the second work in the late author's trilogy on the Bible and the history of Christianity, was first published in 1951. Now, as then, we read Fulton Oursler's poetic retelling the message of the Old Testament narrative.

This classic work is a book with appeal for a wide spectrum of Christians. The informed Christian will marvel at the beauty of the Scriptures unleashed via artful storytelling, coupled with an interlacing timeline of people and events as God's plan unfolds. The new Christian will find the Scriptures coming alive as one would find the script of a best selling novel or the screen play. So rich and vibrant is the language, that putting the book down becomes a difficult task. If one ever thought the biblical narrative to be boring, this is a text to dispel that thought.

In the best traditions of a writer of period literature, the New York Herald Book Review states that Oursler is true to the text, remaining "interested in the story which he tells with a fine imaginative sweep." In the retelling of the biblical themes Oursler avoids potentially controversial historical problems, and refrains from judgmental interpretations of actions. An example of the author's skill in honestly enlivening the events of history is the account of the then captive and blind Samson's last deed in wrecking the Philistine temple. Oursler states "... the stones and masonry falling on the drunken revelers—death upon them all, the blind giant destroyer among them.... Thus the ending of a pitiful life that might have been truly great."

*The Greatest Book Ever Written* is grand reading for one who wishes to become more enmeshed with the flavor of biblical folk, times and events. For clergy this text provides rich narratives ideal for enhancing sermon preparation and delivery.

**CH (CPT) J. Gregg Hickman**
**U.S. Army**

**Signposts: Living with Christian Values in an Age of Uncertainty**

***Earl Palmer***

***Word Publishing, 1990***

***Paperback, 166 pages, $8.99***

Earl Palmer, minister of First Presbyterian Church in Berkeley, California offers readers what he considers to be a trustworthy guide to journeying through today's uncertain and shifting times. He believes that many of society's contemporary values and themes have left people without direction and society without a compass. In light of this he offers ten signposts or values by which we can safely chart a course through turbulent times.

In an era in which there is heated debate, much confusion, and little clarification about core values, Palmer looks at ten values from a biblical perspective. Among the topics addressed are wisdom, trusting God, love, the balanced life, and the family. Each value is addressed in a short and easy-to-read chapter. The work is written for a popular market and could easily be used as a basis for small-group discussion. This is a clear, concise, and enjoyable book on personal values that will provide all readers the opportunity to assess their personal ethical progress and spiritual direction.

**LCDR Timothy J. Demy, CHC**
**U.S. Navy**

**Prayer of Jesus—Prayer of the Heart**

***Alphonse and Rachel Goettmann***

***Paulist Press, 1991***

***Soft Cover, 167 pages, $10.95***

> *Alphonse and Rachel Goettmann direct the Bethanie, a Center of Hesychast Meditation, Bible and Tradition in eastern France. He serves as a priest in the Orthodox Church of France.*

Spirituality and prayer attract the interest of many readers. Alphonse and Rachel Goettmann bring to us a book out of their experience. They

persuasively share with their readers their understanding and importance of the Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy upon me, a sinner." The Jesus Prayer becomes the key spark to a deeper life in God. Through prayer one finds tranquility or peace (hesychia).

The first half of the book examines the biblical sources and looks at the importance and power of the name of God throughout. They point out how names encompass the nature of a person and invoke their presence, power, or authority. God shares Himself intimately by revealing His name. The authors develop their thesis by citing the Patristic tradition. References to scripture, patristic and orthodox writers abound.

This book seeks to convert us to a faith which becomes a way of life. "Prayer is not added to the rest of our life, but fertilizes the whole of it," they tell us. Recognizing the presence of God is a matter for our heart. The Bible nourishes this prayer and by it people conform to Christ. Dryness, formulas and formalism are discouraged, where a living, mystical experience is encouraged.

They seek to nourish the heart, which is synonymous to the spirit, rather than the mind as found in most Western Theology. Experience and intimacy with God are the goals. Throughout the book, I found no evidence of simplification. They present a practical knowledge of the continuous and growing challenge. Purity of heart, discipline or asceticism are encouraged, while avoiding practices from gluttony to pride.

This book provides an introduction into one form of Orthodox spirituality. The authors balance intellectual and spiritual stimulation throughout. For those who have an interest in prayer and examining another tradition concerning prayer, this book is well worth the investment. After reading this book, you too may find yourself reciting the Jesus Prayer.

**Chaplain (CPT) Robert J. McGeeney, Jr.**
**U.S. Army**

## Rediscovering the Lord's Supper

***Markus Barth***

***John Knox Press, 1988***

***Paper Back, 113 pages***

Markus Barth—Professor Emeritus of New Testament at the University of Basil, Switzerland. Author of several books and the Ephesians and Colossians volume of the Anchor Bible series.

I found the technical and scholarly discussions in this small book to be of such a nature that more than one reading is necessary to comprehend it. The four chapters deal with the Passover and the Lord's Supper, I Corinthians 10 and 11 and John 6. The epilogue deals with the Lima documents of 1982 (called BEM).

Professor Barth's intended purpose is to promote thoughtful discussion among the various Protestant denominations and with Roman Catholic theologians. He would like to see a central agreement with regard to the Lord's Supper.

I found this book to be somewhat laborious in style. The content is thought provoking, especially for a reader coming from a free church tradition. Much of what is written is not for the lay reader, but for a serious scholar of the New Testament in general and the Lord's Supper in particular. This book is recommended for the scholar and those who follow trends of discussion among serious theologians and professors.

**Chaplain (CPT) Thomas C. Condry**
**U.S. Army**

## A Workbook and Guide for Commitment, Key to Christian Maturity

***Susan Muto and Adrian van Kaam with Susan McBride***

***Paulist Press, 1990***

***Soft cover, 206 pages, $14.95***

*Susan Muto is Executive Director of the Epiphany Association in Pittsburgh, an ecumenical center for lay formation. Adrian van Kaam is Director Emeritus of the Institute for Formative Spirituality and Professor of Foundational Formation. Susan McBride is an educational design consultant currently on the staff of the Epiphany Association.*

This guidebook is intended to provide the "how to" for what is contained in another book, *Commitment: Key to Christian Maturity.*

One is led through the six chapters on commitment. For each chapter there is the same five-step process which will help the reader get into the process of formation and maturation, which will deepen one's commitment in his/her family, community, and place of work.

Here is the five-step process:

1. Return to the message—look for key words and ideas.
2. Reflect upon the meaning—discuss questions in order to stimulate personal and group thinking.
3. Relate to Scripture—connect ideas in the book to the wisdom found in Scripture.
4. Record your dialogue—write down insights and reflections as the Spirit leads you.
5. Reclaim the Classics—suggestions for further reading.

Some self-help books seem to meet me where I'm at and some don't. The latter is the case here. Not recommended.

**Chaplain (CPT) Tim Kikkert**
**U.S. Army**

**Christian Spirituality III: Post-Reformation and Modern**

***Louis Dupre and Don Saliers, Editors***

***New York/ Crossroad Publishing Company, 1991***

***Soft cover, 566 pages, $19.95***

Christian spirituality expresses itself in many forms and traditions. *Christian Spirituality III* examines the modern expressions of spirituality beginning with the sixteenth century. By examining the many of the traditions and expressions, the editors provide us with a broad understanding the varieties of Christian spirituality. This third volume completes the history of Christian spirituality.

The editors have divided this volume into Roman Catholic, Protestant, Orthodox and modern sections. The chapters are in chronological order within in each section, which gives the reader an understanding of the flow and development of the various movements. The book surveys of most major spiritual movements and treats them evenly. If any weakness exists, it comes in the examination of the Orthodox traditions, where I would like to have seen one or two additional articles.

The strength of this volume comes from the multiple authors and the breadth of each article. Each author provides a readable, sympathetic review. The articles become more than just a history, as they provide a positive understanding of each spiritual movement. Following each article is a bibliography and notes to give the reader suggestions for further reading and primary documents.

This volume, along with the other volumes in the series, provides an excellent review of Christian spirituality. If you want to know more about the history of Christian spirituality or would like to discover more about your tradition, I would highly recommend *Christian Spirituality III*.

**Chaplain (CPT) Robert J. McGeeney, Jr.**
**U.S. Army**

**Cherishing and Challenging Your Children, Practical Tips for Parenting with Creativity and a Tender Heart**

***Jody Capehart***

***Victor Books, Scripture Press Publications, Illinois, 1991***

***Soft cover, 180 pages***

*Jody Capehart served as principal at a Christian school for 15 years and now serves as Director of Children's Ministries at Grace Baptist Church, Dallas, Texas.*

Declaring "We can more effectively CHERISH our children when we embrace their differences as God given and we can CHALLENGE them

more effectively when we learn the best ways to work with these differences,'' Jody Capehart notes that the early marriage test of learning to accept differences with love and respect instead of resentment continues on to children since they function differently than we do as surely as do our mates.

Basic child temperaments are presented under the groupings of choleric, sanguine, melancholy and phlegmatic—noting that each child is a blend of temperaments. All five senses are stressed in teaching school-age children who need to see, hear and touch as they go through their very rapid learning. Enriching children's environment with growth in physical, emotional, mental and spiritual areas is noted as wise parenting. A 5-page chart interrelates visual, auditory and kinesthetic learning with growth in physical, emotional, mental and spiritual areas.

''Disciplining to the glory of God'' defines basic rules to the family, discusses the family system, directs and redirects the abundant energy of children and dignifies each child while disciplining them in their uniqueness. She notes that children learn to be responsible by being given opportunities to be responsible, e.g. toddlers through creative cooking can learn pouring, washing and fractions. Money Management and Triumphant Travel are illustrated in interesting ways.

Giving Gifts of Time is a major chapter with LOVE basically defined as taking time for one another. The Making Meaningful Memories chapter examines family traditions, birthdays and provides a chart of ideas for each month of the year. The Power of Prayer chapter gives patterns of prayer with specifics for different ages and preparation scriptures for the spiritual fruits of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Walking Your Talk, her summation chapter, emphasizes openness and honesty with our children as we perform spiritually under actual life stress.

The book is easy to read and apply. Each chapter includes a closing section entitled Parent Participation with practical applications of the ideas presented. Most chapters start with young children, but include material about youth of all ages.

**Chaplain (COL) Wayne R Ward**
**USA, Retired**

**The Healing Imagination: The Meeting of Psyche and Soul**

***Ann and Barry Ulanov***

***Paulist Press: 1991***

***Soft Cover, 185 pages, $9.95***

Our world is filled with images. Some of these images are thrust upon us by every means of multi-media communication. Other images are more personal, more intimate, and become our imagination. It is the reconciliation of

psyche, soul, and imagination which makes this book interesting and informative for spiritual development. The authors intentionally embrace our images of self, of others, of cosmos, of God in order to use our imagination as a means of getting in touch with truth. The images of our imagination present us with shocking, unexpected ways of perceiving the world around us. The authors help us deal with our imagination, conscious or unconscious. "We let it happen. We see what happens. We reflect upon what has happened." (p. 20) In this three-fold manner, we can discern the images of our world and claim them in our reality. The remainder of the book explores how images/imagination help our ministry, inform our sexuality, aid our internal healings, and impact on our social/political world. It concludes with a close inspection of personal and traditional images of God.

This was an enjoyable book. Instead of avoiding the reality of imagination and the inherent fear of it, Ann and Barry Ulanov have looked forthrightly at that which scares us. The gap between image and reality, the edge of madness, and the impact of image on our relating to the world are explored without hesitation. For those attempting to make sense of personal, powerful images, this is necessary reading.

**Chaplain (MAJ) James P. Crews**
**U.S. Army**

**Renewing The Vision: Daily Reading for Peacemakers**

***Sue Nichols Spencer***

***Westminster/John Knox Press, 1991***

***Soft cover, 97 pages, $7.95***

*Sue Nichols Spencer founded Toys For Peace. She wrote Words on Target: For Better Christian Communication, and serves as an officer-at-large of the Presbyterian Writers Guild.*

In a world filled with violence, injustice and pain, people want to find peace. This book causes the reader to think about peace. The author presents a brief scripture passage, engages us with her poetic message and leaves us to meditate on the image they bring to us.

I began reading this book thinking I would dislike it, but I came to appreciate it. The reviews on the back, seemed to say my choice of serving in the military ran counter to the author's perspective. So I began reading the last devotion. It spoke to me, especially in light of my Desert Shield/ Storm experience. The author reflected, "When war breaks out, our eyes go public; We care about what's happening. If the call to duty goes out, we drop everything: plans, careers, relationships anything required to get the job done, So that, when peace returns we may slump back into our private worlds."

The month long devotional book contains a brief morning and evening

scripture, followed by a poem to challenge the reader. Though she views the world negatively in most of the poems, a ray of hope normally shines through. Do not expect Ms. Spencer to be pro-military or pro-establishment. Her poetry brings forth powerful images and her first person style allows the reader to become involved with the text.

Most of the devotional literature people read, simply reinforces their convictions. Ms. Spencer dedication to bringing peace to every corner of world shows in every poem. The strength of this book is the poetry, which challenges the reader to think. This book is not for everyone, but it provides food for thought and prayer concerning the issues of peace.

**Chaplain (CPT) Robert J. McGeeney, Jr.**
**U.S. Army**

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